

TRANSLITERATION TABLE

أ + فتحة A about	ن n nurse
آ a cat	و oo pool
أ o on	ق q queen (“k” sound made in back of throat
ع AA say “a” twice distinctly with an open mouth	ر r rabbit (rolled “r” sound similar to Spanish “r”)
ب b box	ش sh ship
د d door	س s sea
ض ḍ heavy “d” sound (open jaw but keep lips tightly round i.e : duh	ص ṣ heavy “s” sound (open jaw but keep lips tightly round
ي ee feet	ت t tan
ف f fish	ط ṭ heavy “ t” sound (open jaw but keep lips slightly round)
غ gh the sound you make when gargling (Touch very back of tongue to very back of mouth	ث th think
ه h hat	ذ ṭh the
ح ḥ heavy “ h” sound (drop back of tongue to open back of throat, then force air out for”h”	ظ ṭh “th” sound as in “the” but heavier (open jaw but keep lips slightly round)
إ + كسرة I ink	ضمّة u put
ج j jar	و w water
ك k kit	أ + ء / pronounce the letter before but cut it short by stopping suddenly
خ kh gravely “h” sound (touch back of tongue to roof of mouth and force air out)	ي y yarn
ل l look	ز z zebra
م m man	(-) is to make some words easier to read

Bold letters are silent .i.e w: write

1. When waking up

(1)

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ.

Alhamdu lillahil-lathee ahyana baAAda ma amatana wa-ilayhin-nushoor.

‘All praise is for Allah who gave us life after having taken it from us and unto Him is the resurrection.’

(2)

The Prophet ﷺ said : ‘Whoever awakes at night and then says:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، اللَّهُ أَكْبَرُ، الْحَمْدُ لِلَّهِ
وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ - أَلِيَّيْلٍ أَمَّا تُهَمُّ.
...and then supplicates:

La ilaha illal-lahu wahdahu la shareeka lah, lahul-mulku walahul-hamd, wahuwa AAaala kulli shay-in qadeer, subhanal-lah, walhamdu lillah, wala ilaha illal-lah wallahu akbar, wala hawla wala quwwata illa billahil-AAaliyyil AAatheem.

‘None has the right to be worshipped except Allah, alone without associate, to Him belongs sovereignty and praise and He is over all things wholly capable. How perfect Allah is, and all praise is for Allah, and none has the right to be worshipped except Allah, Allah is the greatest and there is no power nor might except with Allah, The Most High, The Supreme.

...and then supplicates:

رَبِّهِ فِرْلِي
...will be forgiven’

Rabbigh-fir lee

‘O my Lord forgive me.’

...will be forgiven’

Al-Waleed said, “or he ﷺ said:

‘and then asks, he will be answered. If he then performs ablution and prays, his prayer will be accepted’.”

(3)

الْحَمْدُ لِلَّهِ الَّذِي بَارَأَنِي مِنْ فَسَادِ الْجَسَدِ وَأَرْجَعَنِي إِلَىٰ ذِكْرِهِ وَبِطَنِي
...and then supplicates:

Alhamdu lillahil-lathee AAafanee fee jasadee waradda AAaalayya roohee wa-athina lee bithikrih.

‘All praise is for Allah who restored to me my health and returned my soul and has allowed me to remember Him.’

(4)

...and then supplicates:
(...and then supplicates:)

Inna fee khalqi alssamawati waal-ardi wa-ikhtilafi allayli wa-alnnahari la-ayatin li-olee al-albab...
(From Verse 3:190 till the end of the chapter Ali AAimran)

2. Supplication when wearing a garment

(5)

الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي هَذَا (أَتَتْهَآ) وَارَآءَاقَانِيهِ مِنْ غَيْرِي هَآءِلِيْنِ مِنْنِي وَآَلَا
...and then supplicates:

Alhamdu lillahil-lathee kasanee hatha (athhawb) warazaqaneehi min ghayri hawlin minnee wala quwwah.

‘All Praise is for Allah who has clothed me with this garment and provided it for me, with no power nor might from myself.’

3. Supplication said when wearing a new garment

(6) .

Allāhumma lakal-ḥamdu anta kasawtaneeh, as-aluka min khayrihi wakhayri mā suniAAa lah, wa-aAAoothu bika min sharrihi washarri mā suniAAa lah.

‘O Allāh, for You is all praise, You have clothed me with it (i.e. the garment), I ask You for the good of it and the good for which it was made, and I seek refuge with You from the evil of it and the evil for which it was made.’

4. Supplication said to someone wearing a new garment

(7) .

Tublee wayukhliful-lāhu taAAala.

‘May you wear it out and Allāh replace it (with another).’ The intended meaning: A supplication for long life. “

(8) .

Ilbas jadeedan waAAaish ḥameedan wamut shaheedan.

‘Wear anew, live commendably and die a *shaheed*.’

shaheed: One who dies fighting the kuffār in order to make the word of Allāh superior or in defense of Islām. It also has other meanings found in the Sunnah such as: the one who dies defending his life, wealth or family; the woman who passes away due to childbirth; one who drowns...etc.

5. Before undressing

(9) .

Bismil-lāh

‘In the name of Allāh.’

6. Before entering the toilet

(10) . ()

(Bismil-lāh) allāhumma innee aAAoothu bika minal-khubthi wal-khaba-ith

‘(In the name of Allāh). O Allāh, I take refuge with you from all evil and evil-doers.’

7. After leaving the toilet

(11) .

Ghufranak

‘I ask You (Allāh) for forgiveness.’

8. When starting ablution

(12) .

Bismil-lāh

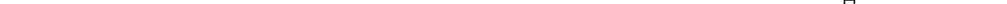
‘In the name of Allāh.’

9. Upon completing the ablution

[illegible]

Ashhadu an la ilah*ah* illal-lahu wahdahu la shareeka lah, wa-ashhadu ama Muhammadan AAabduhu warasooluh.

‘I bear witness that none has the right to be worshipped except Allāh, alone without partner, and I bear witness that Muḥammad is His slave and Messenger.’

(14) 

Allahumma-j-AAalnee minat-tawwabeena wai-AAalnee minal-mutatahhireen.

‘O Allāh, make me of those who return to You often in repentance and make me of those who remain clean and pure.’

[illegible]

Subhanakal-lahumma wabihamdika ashhadu an la ilaha illa anta astaghfiruka wa-atoobu ilayk.

‘How perfect You are O Allāh, and I praise You, I bear witness that none has the right to be worshipped except You, I seek Your forgiveness and turn in repentance to You.’

10. When leaving the home

[illegible]

Bismil-lah, tawakkaltu AAalal-lah, wala hawla wala quwwata illa billah.

‘In the name of Allāh, I place my trust in Allāh, and there is no might nor power except with Allāh.’

(17)

Allāhumma innee aAAoothu bika an adilla aw odal, aw azilla aw ozall, aw athlima aw othlam, aw ajhala aw yujhala AAalay.

‘O Allāh, I take refuge with You lest I should stray or be led astray, or slip or be tripped, or oppress or be oppressed, or behave foolishly or be treated foolishly.’

slip: i.e. to commit a sin unintentionally

11. Upon entering the home

(18)

Bismil-lahi walaina, wabismil-lahi kharajna, waAAla rabbina tawakkalna.

‘In the name of Allāh we enter and in the name of Allāh we leave, and upon our Lord we place our trust.’

12. Supplication when going to the mosque

[illegible]

Allāhumma ijAAal fee qalbee noorā, wafee lisanee noorā, wajAAal fee samAAee noorā, wajAAal fee baṣaree noorā, wajAAal min khalfee noorā, wamin amamee noorā, wajAAal min fawqee noorā, wamin taḥtee noorā, allāhumma aAAatinee noorā.

‘O Allāh, place within my heart light, and upon my tongue light, and within my ears light, and within my eyes light, and place behind me light and in front of me light and above me light and beneath me light. O Allāh, bestow upon me light.’

13. Upon entering the mosque

(20)

allāhumma aAAatinee noorā, wajAAal fee qalbee noorā, wafee lisanee noorā, wajAAal fee samAAee noorā, wajAAal fee baṣaree noorā, wajAAal min khalfee noorā, wamin amamee noorā, wajAAal min fawqee noorā, wamin taḥtee noorā, allāhumma aAAatinee noorā.

aAAoothu billāhil-AAatheem wabiwajhihil-kareem wasultānihil-qadeem minash-shaytanir-rajeem, [bismil-lāh, wassalātu] [wassalamu AAalā rasoolil-lāh] , allāhumma iftah lee abwāba rahmatik.

‘I take refuge with Allāh, The Supreme and with His Noble Face, and His eternal authority from the accursed devil. In the name of Allāh, and prayers and peace be upon the Messenger of Allāh. O Allāh, open the gates of Your mercy for me.’

14. Upon leaving the mosque

(21)

Bismil-lāh wassalātu wassalamu AAalā rasoolil-lāh, allāhumma innee as-aluka min fadlik, allāhumma iAAāsimnee minash-shaytanir-rajeem.

‘In the name of Allāh, and prayers and peace be upon the Messenger of Allāh. O Allāh, I ask You from Your favour. O Allāh, guard me from the accursed devil.’

15. Supplications related to the athan (the call to prayer)

(22)

‘One repeats just as the mu-aththīn (one who calls to prayer) says, except when he says: . . . () . . .’

Hayya AAalaṣ-salāh (or) hayya AAalal-falāh

‘come to prayer, come to success’

instead, one should say:

. . . () . . .

La ḥawla wala quwwata illa billāh.

‘There is no might nor power except with Allāh.’

(23)

Immediately following the declaration of faith called by the mu-aththīn, one says: . . . () . . .

Wa-ana ashhadu an la ilāha illal-lāhu waḥdahu la shareeka lah, wa-anna Muḥammadan AAabduhu warasooluh, raḍeetu billāhi rabban wabimuḥammadin rasoolan wabil-islāmi deena.

‘And I too bear witness that none has the right to be worshipped except Allāh, alone, without partner, and that Muḥammad is His salve and Messenger. I am pleased with Allāh as a Lord, and Muḥammad as a Messenger and Islām as a religion.’

(24)

‘One should then send prayers on the Prophet ﷺ after answering the call of the mu-aththīn’

(25) .

Allāhumma rabba hathihid-daAAAwatit-tammah, wassalatil-qa-imah ati Muḥammadan alwaseelata wal-fadeelah, wabAAath-hu maqaman mahmoodan allathee waAAadtah, innaka la tukhliful-meeAAad.

‘O Allāh, Owner of this perfect call and Owner of this prayer to be performed, bestow upon Muḥammad *al-waseelah* and *al-fadeelah* and send him upon a praised platform which You have promised him. Verily, You never fail in Your promise.’

al-waseelah: A station in paradise.

al-fadeelah: A rank above the rest of creation.

praised platform: One in which all of creation will praise him on, in order to bring about the account quickly and be relieved from the lengthy standing or the role of intercession.

(26)

One should also supplicate for himself during the time between the athan and the iqamah as supplication at such time is not rejected.

16. Supplication at the start of the prayer (after takbeer)

(27) .

Allāhumma baAAaid baynee wabayna khatayaya kama baAAadta baynal-mashriqi walmaghrib, allāhumma naqqinee min khatayaya kama yunaqqath-thawbul-abyadu minad-danas, allāhummagh-silnee min khatayaya biththalji walma/i walbarad.

‘O Allāh, distance me from my sins just as You have distanced The East from The West, O Allāh, purify me of my sins as a white robe is purified of filth, O Allāh, cleanse me of my sins with snow, water, and ice.’

(28) .

Subḥanakal-lāhumma wabiḥamdika watabarakas-muka wataAAala jadduka wafa ilaha ghayruk.

‘How perfect You are O Allāh, and I praise You. Blessed be Your name, and lofty is Your position and none has the right to be worshipped except You.’

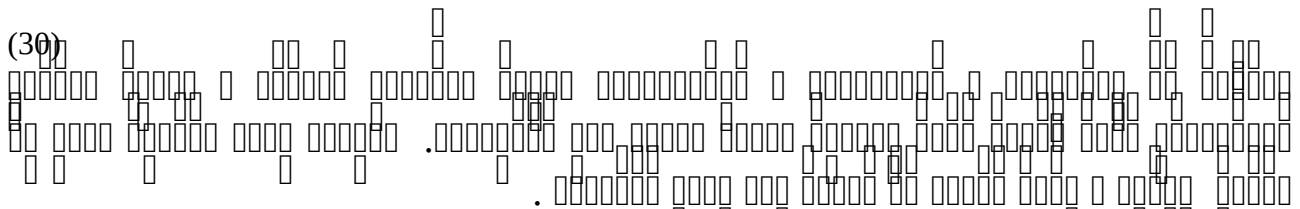
(29) .

Wajjahtu wajhiya lillathee faṭaras-samawati wal-arda ḥameefan wama an minal-mushrikeen, inna salatee wanusukee wamahyaya wamamatee lillahi rabbil-AAalameen, la shareeka lahu wabithalika omirtu wa-ana minal-muslimeen. Allāhumma antal-maliku la ilaha illa ant. anta rabbee wa-ana AAabduk, thalamtu nafsee waAAtaraftu bithanbee faghfir lee thunoobee jameeAAan innahu la yaghfiruth-thunooba illa ant.wahdinee li-aḥsanil-akhlaqi la yahdee li-aḥsaniha illa ant, wasrif AAannee sayyi-aha la yasrifu AAannee sayyi-aha illa ant, labbayka

wasaaDayk, walkhayru kulluhu biyadayk, washsharru laysa ilayk, ana bika wa-ilayk, tabarakta wataAAalayt, astaghfiruka wa-atoobu ilayk.

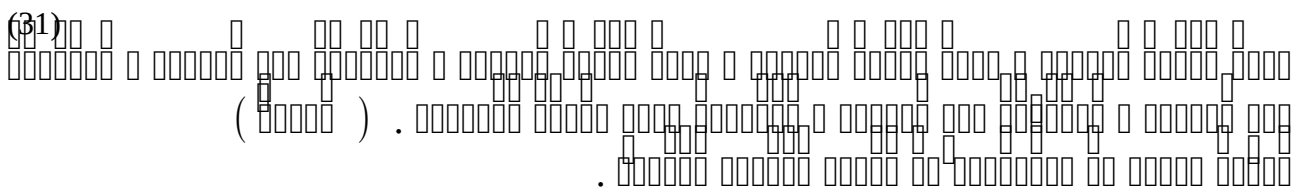
‘I have turned my face sincerely towards He who has brought forth the heavens and the Earth and I am not of those who associate (others with Allah). Indeed my prayer, my sacrifice, my life and my death are for Allah, Lord of the worlds, no partner has He, with this I am commanded and I am of the Muslims. O Allah, You are the Sovereign, none has the right to be worshipped except You. You are my Lord and I am Your servant, I have wronged my own soul and have acknowledged my sin, so forgive me all my sins for no one forgives sins except You. Guide me to the best of characters for none can guide to it other than You, and deliver me from the worst of characters for none can deliver me from it other than You. Here I am, in answer to Your call, happy to serve you. All good is within Your hands and evil does not stem from You. I exist by your will and will return to you. Blessed and High are You, I seek Your forgiveness and repent unto You.’

Allah does not create pure evil which does not have any good or contain any benefit, wisdom or mercy at all, nor does He punish anyone without having committed a sin. Something can be good in terms of its creation when viewed in a particular perspective and at the same time be evil when viewed in another way. Allah created the devil and by him, He tests His servants, so there are those who hate the devil, fight him and his way and they stand at enmity towards him and his followers and there are others who are at allegiance with the devil and follow his steps. So evil exists in His creatures by His will and wisdom, not in His actions or act of creating.

(30) 

Allahumma rabba jibra-eel, wameeka-eel, wa-israfeel fatiras-samawati walard, AAalimal-ghaybi washshahadah, anta tahkumu bayna AAibadika feema kanoo feehi yakhtalifoon. ihdinee limakh-tulifa feehi minal-haqqi bi-ithnik, innaka tahdee man tasha-o ila siratin mustaqeem.

‘O Allah, Lord of *Jibra-eel*, *Meeka-eel* and *Israfeel* (great angles), Creator of the heavens and the Earth, Knower of the seen and the unseen. You are the arbitrator between Your servants in that which they have disputed. Guide me to the truth by Your leave, in that which they have differed, for verily You guide whom You will to a straight path.’

(31) 

Allahu akbaru kabeera, Allahu akbaru kabeera, Allahu akbaru kabeera, walhamdu lillahi katheera, walhamdu lillahi katheera, walhamdu lillahi katheera, wasubhanal-lahi bukratan wa-aseela. (three times)


aAAoothu billahi minash-shaytani min nafkhihi wanaftihi wahamzih.

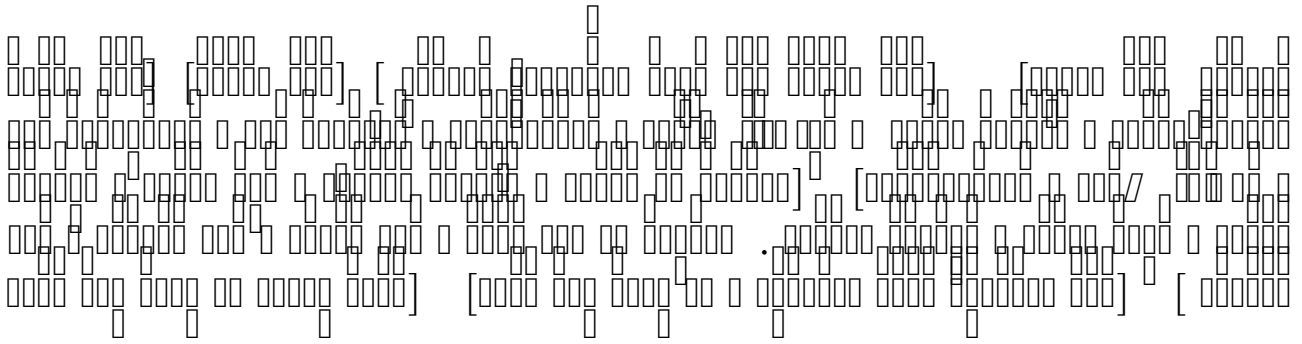
‘Allah is Most Great, Allah is Most Great, Allah is Most Great, much praise is for Allah, much praise is for Allah, much praise is for Allah, and I declare the perfection of Allah in the early morning and in the late afternoon.’ (three times)

‘I take refuge with Allah from the devil, from his pride, his poetry and his madness.’

(32)

The prophet ﷺ would say (as an opening supplication in prayer) when rising from sleep to perform prayers during the night:





Allāhumma lakal-ḥamd anta noorus-samāwātī wal-ardī waman feehin, walakal-ḥamd, anta qayyimus-samāwātī walardī waman feehin, [walakal-ḥamd, anta rabbus-samāwātī walardī waman feehin], [walakal-ḥamd, laka mulkus-samāwātī walardī waman feehin] [walakal-ḥamd, anta malikus-samāwātī walardī] [walakal-ḥamd] [antal-ḥaq, wawaAAadukal-ḥaq, waqawlukal-ḥaq, waliqa-okal-ḥaq, waljannatu ḥaq wannaru ḥaq, wannabiyyoona ḥaq, wa Muḥammadun ḥaq, wassaAAatu ḥaq] [allāhumma laka aslamt, waAAalayka tawakkalt, wabika amant, wa-ilayka anabt, wabika khasamt, wa-ilayka ḥakamt, faghfir lee ma qaddamt, wama akhkhart, wama asrart, wama aAAlant] [antal-muqaddim, wa-antal-mu-akhkhir, la ilaha illa ant] [anta ilahee la ilaha illa ant .

‘O Allāh, to You belongs all praise, You are the Light of the heavens and the Earth and all that is within them. To You belongs all praise, You are the Sustainer of the heavens and the Earth and all that is within them. To You belongs all praise. You are Lord of the heavens and the Earth and all that is within them. To You belongs all praise and the kingdom of the heavens and the Earth and all that is within them. To You belongs all praise, You are the King of the heavens and the Earth and to You belongs all praise. You are The Truth, Your promise is true, your Word is true, and the Day in which we will encounter You is true, the Garden of Paradise is true and the Fire is true, and the Prophets are true, Muḥammad ﷺ is true and the Final Hour is true. O Allāh, unto You I have submitted, and upon You I have relied, and in You I have believed, and to You I have turned in repentance, and over You I have disputed, and to You I have turned for judgment. So forgive me for what has come to pass of my sins and what will come to pass, and what I have hidden and what I have made public. You are *Al-Muqaddim* and *Al-Mu-akhkhir*. None has the right to be worshipped except You, You are my Deity, none has the right to be worshipped except You.’
 Meaning of *Al-Muqaddim* and *Al-Mu-akhkhir*: Allāh puts forward and favours whom He wills from amongst His creation just as He defers and holds back whom He wills in accordance to His wisdom. E.g. Favours man over the rest of creation, favouring the Prophets over the rest of mankind, favouring Muḥammad ﷺ over all the Prophets and Messengers...etc.

17. While bowing in prayer (rukooAA)

(33)

(Subḥana rabbiyal-AAaththeem) .

Subḥana rabbiyal-AAaththeem (three times)

‘How perfect my Lord is, The Supreme.’(three times)

(34)

. Subḥanakal-lāhumma rabbana wabiḥamdik, allāhummagh-fir lee

Subḥanakal-lāhumma rabbana wabiḥamdik, allāhummagh-fir lee

‘How perfect You are O Allāh, our Lord and I praise You. O Allāh, forgive me.’

(35)

. Subboohun quddoos, rabbul-mala-ikati warrooh.

Subboohun quddoos, rabbul-mala-ikati warrooh.

‘Perfect and Holy (He is), Lord of the angles and the *Rooh* (i.e. Jibrā-eel).’

(36)

Allāhumma laka rakaAAat, wabika amant, walaka aslamt, khashaAAa laka samAAee, wabasaree,
 wamukhkhee, waAAath^hmee, waAAasabee, wamas-taqalla bihi qadamee.
 ‘O Allāh, unto You I have bowed, and in You I have believed, and to You I have submitted. My
 hearing, sight, mind, bones, tendons and what my feet carry are humbled before You.’

(37)

Subhāna thil-jabaroot, walmalakoot, walkibriya/, waAAath^hamah.
 ‘How perfect He is, The Possessor of total power, sovereignty, magnificence and grandeur.’

18. Upon rising from the bowing position

(38)

SamiAAal-lāhu liman hamidah
 ‘May Allāh answer he who praises Him.’
 This supplication is to be made *while* rising.

(39)

Rabbāna walakal-hamdu hamdan katheeran tayyiban mubārakan feeh.
 ‘Our Lord, for You is all praise, an abundant beautiful blessed praise.’

(40)

Mil-as-samawati wamil-al-ard, wama baynahuma, wamil/a ma-shi/ta min shay-in baAAad, ahlath-
 thana-i walmajd, ahaqqu ma qalal-AAabd, wakulluna laka AAabd. Allāhumma lā maniAAa lima
 aAAatayt, walā muAAatiya lima manaAAat, walā yanfaAAu thal-jaddi minkal-jad.
 ‘The heavens and the Earth and all between them abound with Your praises, and all that You will
 abunds with Your praises. O Possessor of praise and majesty, the truest thing a slave has said (of
 You) and we are all Your slaves. O Allāh, none can prevent what You have willed to bestow and
 none can bestow what You have willed to prevent, and no wealth or majesty can benefit anyone,
 as from You is all wealth and majesty.’
 This supplication is made optionally only in conjunction with the previous one.

19. Supplication whilst prostrating (sujood)

(41)

Subhāna rabbiyal-aAAalā. (three times)
 ‘How perfect my Lord is, The Most High.’ (three times)

(42)

Subhanakal-lāhumma rabbāna wabihamdik, allāhummagh- fir lee.
 ‘How perfect You are O Allāh, our Lord, and I praise You. O Allāh, forgive me.’

(43)

Subbohoon quddos, rabbul-mala-ikati warrooh.

'Perfect and Holy (He is), Lord of the angles and the *Rooh* (i.e. Jibra-eel).'

(44)

Allāhumma laka sajad¹t, wabika amant, walaka aslam²t, ³sajada wajhee lillat⁴hee khalaqahu
wasawwarahu washagga samAAahu wabas⁵arahu, tabarakal-lahu ahsanul-khaliqueen.

‘O Allāh, unto You I have prostrated and in You I have believed, and unto You I have submitted. My face has prostrated before He Who created it and fashioned it, and brought forth its faculties of hearing and seeing. Blessed is Allāh, the Best of creators.’

(45)

$\frac{1}{2} \cdot \frac{1}{2} \cdot \frac{1}{2} \cdot \frac{1}{2} \cdot \frac{1}{2} = \frac{1}{32}$

Subhana thil-jabaroot, walmalakoot, walkibriya/, walA¹A²athamah.


‘How perfect He is, The Possessor of total power, sovereignty, magnificence and grandeur.’

(46)

Allāhummagh-fir lee thanbee kullah, diqqahu wajillah, wa-awwalahu wa-akhirah, wa-AAalanivyatahu wa-sirrah.

‘O Allāh, forgive me all of my sins, the small and great of them, the first and last of them, and the seen and hidden of them.’

(47)

17) 

Allahumma innee aAAoothu biridaka min sakhatik, wa-bimuAAafatika min AAuqoobatik, wa-aAAoothu bika mink, la ohsee thana-an AAalayk, anta kama athnayta AAala nafsik.

‘O Allah, I take refuge within Your pleasure from Your displeasure and within Your pardon from Your punishment, and I take refuge in You from You. I cannot enumerate Your praise, You are as You have praised Yourself.’

20. Supplication between the two prostrations

(48)

Rabbigh-fir lee, rabbigh-fir lee.

‘My Lord forgive me, My Lord forgive me.’

(49)

Letter	Frequency
M	2
A	3
T	3
H	1
E	3
M	2
A	3
T	3
I	1
C	1
S	1

Allahummagh-fir lee, warhamnee, wahdinee, wajburnee, waAAafinee, warzuqnee warfaAAanee.

‘O Allāh, forgive me, have mercy upon me, guide me, enrich me, give me health, grant me sustenance and raise my rank.’

21. Supplication when prostrating due to recitation of the Quran

(50)

Sajada wajhee lillathee khalaqahu washaqqa samAAahu wabaṣarahu biḥawlihi waquwwatih
 { tabaraka Allahu aḥsanu alkhaliqueen }.

Sajada wajhee lillathee khalaqahu washaqqa samAAahu wabaṣarahu biḥawlihi waquwwatih
 { tabaraka Allahu aḥsanu alkhaliqueen }.

‘My face fell prostrate before He who created it and brought forth its faculties of hearing and
 seeing by His might and power.<< So Blessed is Allāh, the best of creators. >>’

(51) Allāhummak-tub lee biḥa AAindaka ajra, waḍaAA AAannee biḥa wizra, wajAAalha lee
 AAindaka ṭhukhra, wataqabbalha minnee kama taqabbaltaha min AAabdika Dawood.

Allāhummak-tub lee biḥa AAindaka ajra, waḍaAA AAannee biḥa wizra, wajAAalha lee
 AAindaka ṭhukhra, wataqabbalha minnee kama taqabbaltaha min AAabdika Dawood.

‘O Allāh, record for me a reward for this (prostration), and remove from me a sin. Save it for me
 and accept it from me just as You had accepted it from Your servant Dawood.’

22. The Tashahhud

Tashahhud: what one says in the sitting position in prayer

(52) Attahiyyatu lillahi wassalawatu wattayyibat, assalamu AAalayka ayyuhan-nabiyyu warahmatul-
 lahi wabarakatuh, assalamu AAalayna waAAala AAibadil-lahis-saliheen. Ash-hadu an la ilaha
 illal-lah, wa-ashhadu anna Muḥammadan AAabduhu warasooluh.

Attahiyyatu lillahi wassalawatu wattayyibat, assalamu AAalayka ayyuhan-nabiyyu warahmatul-
 lahi wabarakatuh, assalamu AAalayna waAAala AAibadil-lahis-saliheen. Ash-hadu an la ilaha
 illal-lah, wa-ashhadu anna Muḥammadan AAabduhu warasooluh.

‘At-tahiyyat is for Allāh. All acts of worship and good deeds are for Him. Peace and the mercy
 and blessings of Allāh be upon you O Prophet. Peace be upon us and all of Allāh’s righteous
 servants. I bear witness that none has the right to be worshipped except Allāh and I bear witness
 that Muḥammad is His slave and Messenger.’

At-tahiyyat: all words which indicate the glorification of Allāh. His eternal existence, His
 perfection and His sovereignty.

23. Prayers upon the Prophet ﷺ after the tashahhud

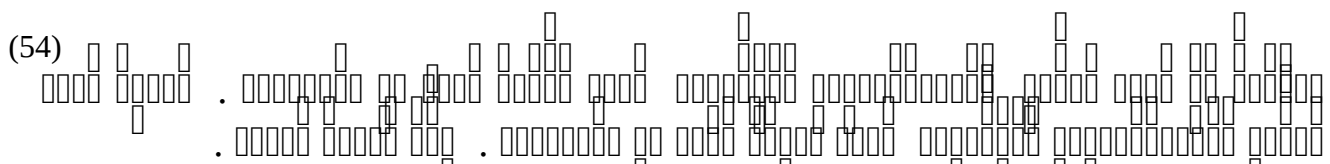
(53) Allāhumma ṣalli AAala Muḥammad, wa-AAala alī Muḥammad, kama ṣallayta AAala Ibraheema
 wa-AAala alī Ibraheem, innaka Ḥameedun Majeed, allāhumma barik AAala Muḥammad, wa-
 AAala alī Muḥammad, kama barakta AAala Ibraheema wa-AAala alī Ibraheem, innaka Ḥameedun
 Majeed.

Allāhumma ṣalli AAala Muḥammad, wa-AAala alī Muḥammad, kama ṣallayta AAala Ibraheema
 wa-AAala alī Ibraheem, innaka Ḥameedun Majeed, allāhumma barik AAala Muḥammad, wa-
 AAala alī Muḥammad, kama barakta AAala Ibraheema wa-AAala alī Ibraheem, innaka Ḥameedun
 Majeed.

‘O Allāh, send prayers upon Muḥammad and the followers of Muḥammad, just as You sent prayers
 upon Ibraheem and upon the followers of Ibraheem. Verily, You are full of praise and majesty. O
 Allāh, send blessings upon Moḥammad and upon the family of Muḥammad, just as You sent
 blessings upon Ibraheem and upon the family of Ibraheem. Verily, You are full of praise and
 majesty.’

send prayers: praise and exalt him in the highest and superior of gatherings: that of the closest
 angels to Allāh.

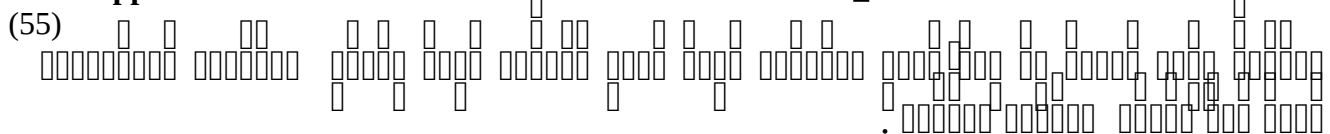
(al) has been translated in it’s broadest sense: some scholars are of the view that the meaning here
 is more specific and that it means: *his ﷺ followers from among his family*.

(54) 

Allāhumma ṣalli AAala Muḥammad wa-AAala azwajihī wathurriyyatihi kama ṣallayta AAala alī Ibraheem, wabarik AAala Muḥammad, wa-AAala azwajihī wathurriyyatih, kama barakta AAala alī Ibraheem. innaka Hameedun Majeed.

‘O Allāh, send prayers upon Muḥammad and upon the wives and descendants of Muḥammad, just as You sent prayers upon the family of Ibraheem, and send blessings upon Muḥammad and upon the wives and descendants of Muḥammad, just as You sent blessings upon the family of Ibraheem. Verily, You are full of praise and majesty.’

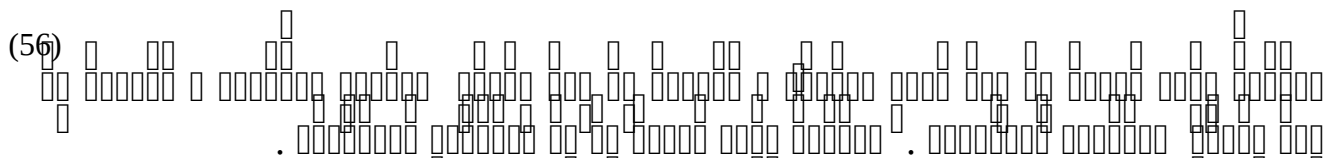
24. Supplication said after the last tashahhud and before salam

(55) 

Allāhumma innee aAAoothu bika min AAathabil-qabr, wamin AAathabi jahannam, wamin fitnatil-mahya walmamat, wamin shari fitnatil-maseehid-dajjal.

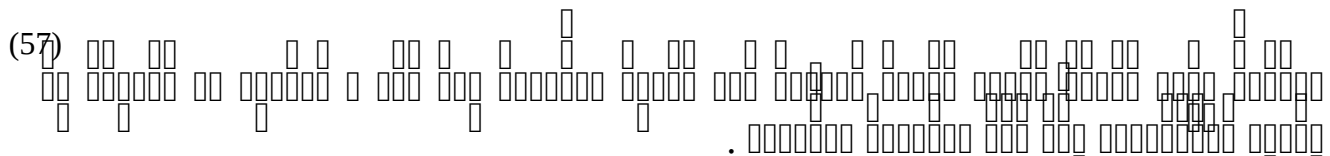
‘O Allāh, I take refuge in You from the punishment of the grave, from the torment of the Fire, from the trials and tribulations of life and death and from the evil affliction of Al-Maseeh Ad-Dajjal.’

Al-Maseeh Ad-Dajjal: among the great signs of the last hour and the greatest trials to befall mankind, which every Prophet has warned about. Most of mankind will follow him. He will appear from Asbahan, Iran at the time when the Muslims will conquer Constantinople. He will be given special powers and will make the truth seem false and vice versa. He will claim to be righteous and then he will claim prophethood and finally, divinity. From his features is that he will be blind in his right eye which is a definite proof that contradicts his claim to be Allāh as it is a sign of imperfection. The word *Kafir* will be written between his eyes which every believer, literate or illiterate will recognise.

(56) 

Allāhumma innee aAAoothu bika min AAathabil-qabr, wa-aAAoothu bika min fitnatil-maseehid-dajjal, wa-aAAoothu bika min fitnatil-mahya walmamat. Allāhumma innee aAAoothu bika minal-ma/thami walmagham.

‘O Allāh, I take refuge in You from the punishment of the grave, and I take refuge in You from the temptation and trial of Al-Maseeh Ad-Dajjal, and I take refuge in You from the trials and tribulations of life and death. O Allāh, I take refuge in You from sin and debt.’

(57) 

Allāhumma innee thalamtu nafsee thulman katheeran wala yaghfiruth-thunooba illa ant, faghfir lee maghfiratan min AAindik warhamnee, innaka antal-Ghafoorur-Raheem.

‘O Allāh, I have indeed oppressed my soul excessively and none can forgive sin except You, so forgive me a forgiveness from Yourself and have mercy upon me. Surely, You are The Most-Forgiving, The Most-Merciful.’

From Yourself: i.e. from Your innermost grace without deserving it and a forgiveness which is befitting to your tremendous generosity.

(58) .

Allāhummagh-fir lee mā qaddamtu, wama akhkhart, wama asrartu wama aAlant, wama asraftt, wama anta aAlamu bihi minnee, antal-muqaddimu wa-antal-mu-akhkhiru la ilaha illa ant.

‘O Allāh, forgive me for those sins which have come to pass as well as those which shall come to pass, and those I have committed in secret as well as those I have made public, and where I have exceeded all bounds as well as those things about which You are more knowledgeable. You are *Al-Muqaddim* and *Al-Mu-akhkhir*. None has the right to be worshipped except You.’

Meaning of *Al-Muqaddim* and *Al-Mu-akhkhir*: Allāh puts forward and favours whom He wills from amongst His creation just as He defers and holds back whom He wills in accordance to His wisdom. E.g. Favouring man over the rest of creation, favouring the Prophets over the rest of mankind, favouring Muḥammad ﷺ over all the Prophets and Messengers...etc.

(59) .

Allāhumma aAainnee AAala thikrik, washukrik, wahusni AAibadatik.

‘O Allāh, help me to remember You, to thank You, and to worship You in the best of manners.’

(60) .

Allāhumma innee aAAoothu bika minal-bukhl, wa-aAAoothu bika minal-jubn, wa-aAAoothu bika min an oradda ila arthalil- AAumur, wa-aAAoothu bika min fitnatid-dunya waAAathabil-qabr.

‘O Allāh, I take refuge in You from miserliness and cowardice, I take refuge in You lest I be returned to the worst of lives “i.e. old age, being weak, incapable and in a state of fear”, and I take refuge in You from the trials and tribulations of this life and the punishment of the grave.’

(61) .

Allāhumma innee as-alukal-jannah, wa-aAAoothu bika minan-nar.

‘O Allāh, I ask You to grant me Paradise and I take refuge in You from the Fire.’

(62) .

Allāhumma biAAilmikal-ghayb, waqudratika AAaal-khalq, ahyinee mā AAalimtal-hayata khayran lee watawaffanee itha AAalimtal-wafata khayran lee, allāhumma innee as-aluka khashyataka fil-ghaybi washshahadah, wa-as-aluka kalimatal-haqqi fir-rida walghadab, wa-as-alukal-qasda fil-ghina walfaqr, wa-as-aluka naAAeeman la yanfad, wa-as-aluka qurrata AAaynin la tanqatiAA, wa-as-alukar-rida baAAadal-qada/, wa-as-aluka bardal-AAayshi baAAadal-mawt, wa-as-aluka laththan-nathari ila wajhik, washshawqa ila liqa-ik fee ghayri darraa mudirrah, wala fitnatin mudillah, allāhumma zayyinna bizeenatil-eeman wajAAalna hudatan muhtadeen.

‘O Allāh, by Your knowledge of the unseen and Your power over creation, keep me alive so long as You know such life to be good for me and take me if You know death to be better for me. O Allāh, make me fearful of You whether in secret or in public and I ask You to make me true in speech, in times of pleasure and anger. I ask you to make me moderate in times of wealth and poverty and I ask You for everlasting bliss and joy which will never cease. I ask You to make me pleased with what You have decreed and for an easy life after death. I ask You for the sweetness of looking upon Your Face and a longing to encounter You in a manner which does not entail a calamity which will bring about harm nor a trial which will cause deviation. O Allāh, beautify us with the adornment of faith and make us of those who guide and are rightly guided.’

(63) .

Allāhumma innee as-aluka ya Allāh bi-annakal-wahidul-ahadus-samad, allathee lam yalid walam yoolad, walam yakun lahu kufuwan ahad, an taghfira lee thunoobee innaka antal-Ghafoorur-Raheem.

‘O Allāh, I ask You O Allāh, as You are The One, The Only, AS-Samad, The One who begets not, nor was He begotten and there is none like unto Him that You forgive me my sins for verily You are The Oft-Forgiving, Most-Merciful.’

AS-Samad: The Self-Sufficient Master, Possessor of perfect attributes whom all of creation turn to in all their needs.

(64) .

Allāhumma innee as-aluka bianna lakal-hamd, la ilaha illa ant wahdaka la shareeka lak, almannan, ya badeeAAas-samawati wal-ard, ya thal-jalali wal-ikram, ya hayyu ya qayyoom, innee as-alukal-jannah, wa-aAAoothu bika minan-nar.

‘O Allāh, I ask You as unto You is all praise, none has the right to be worshipped except You, alone, without partner. You are the Benefactor. O Originator of the heavens and the Earth, O Possessor of majesty and honour, O Ever Living, O Self-Subsisting and Supporter of all, verily I ask You for Paradise and I take refuge with You from the Fire.’

(65) .

Allāhumma inne as-aluka biannee ashhadu annaka antal-lah, la ilaha illa ant, al-ahadus-samad, allathee lam yalid walam yoolad walam yakun lahu kufuwan ahad.

‘O Allāh, I ask You, as I bear witness that You are Allāh, none has the right to be worshipped except You, The One, AS-Samad Who begets not nor was He begotten and there is none like unto Him.’

AS-Samad: The Self-Sufficient Master, Possessor of perfect attributes whom all of creation turn to in all their needs.

25. Remembrance after salam

(66) .

Astaghfirul-lah (three times)

Allahumma antas-salam waminkas-salam, tabarakta ya thal-jalali wal-ikram.

‘I ask Allah for forgiveness.’ (three times)

‘O Allah, You are As-Salam and from You is all peace, blessed are You, O Possessor of majesty and honour.’

AS-Salam: The One Who is free from all defects and deficiencies.

(67) لا اله الا الله لا شريك له، له الملك وله الحمد، وهو على كل شيء قدير. لا اله الا الله لا شريك له، له الملك وله الحمد، وهو على كل شيء قدير.

La ilaha illal-lahu wahdahu la shareeka lah, lahul-mulku walahul-hamd, wahuwa AAala kull shayin qadeer, allahumma la maniAAa lima aAAatayt, wala muAAatiya lima manaAAat, wala yanfaAAu thal-jaddi minkal-jad.

‘None has the right to be worshipped except Allah, alone, without partner, to Him belongs all sovereignty and praise and He is over all things omnipotent. O Allah, none can prevent what You have willed to bestow and none can bestow what You have willed to prevent, and no wealth or majesty can benefit anyone, as from You is all wealth and majesty.’

(68) لا اله الا الله، له الملك وله الحمد، وهو على كل شيء قدير. لا اله الا الله، له الملك وله الحمد، وهو على كل شيء قدير. لا اله الا الله، له الملك وله الحمد، وهو على كل شيء قدير.

La ilaha illal-lah, wahdahu la shareeka lah, lahul-mulku walahul-hamd, wahuwa AAala kull shayin qadeer. la hawla wala quwwata illa billah, la ilaha illal-lah, wala naAAbudu illa iyyah, lahun-niAAmatu walahul-fadl walahuth-thana-ol- hasan, la ilaha illal-lah mukhliseena lahud-deen walaw karihal-kafiroon.

‘None has the right to be worshipped except Allah, alone, without partner, to Him belongs all sovereignty and praise and He is over all things omnipotent. There is no might nor power except with Allah, none has the right to be worshipped except Allah and we worship none except Him. For Him is all favour, grace, and glorious praise. None has the right to be worshipped except Allah and we are sincere in faith and devotion to Him although the disbelievers detest it.’

(69) سبحان الله والحمد لله، والله اكبر (thirty-three times).

Subhanal-lah walhamdu lillah, wallahu akbar (thirty-three times).

La ilaha illal-lahu wahdahu la shareeka lah, lahul-mulku walahul-hamd, wahuwa AAala kull shayin qadeer.

‘How perfect Allah is, all praise is for Allah, and Allah is the greatest.’

(thirty-three times)

‘None has the right to be worshipped except Allah, alone, without partner, to Him belongs all sovereignty and praise and He is over all things omnipotent.’

(70)

The following three chapters should be recited once after Thuhr, AAasr and AAisha prayers and thrice after Fajr and Maghrib.

{Qul huwa Allahu ahad...} [Al-Ikhlās]

{Qul aAAoothu birabbi alfalaq.....} [Al-Falaq]

[.....]

{Qul aAAoothu birabbi alnnas.....} [An-Nas]

(71)

It is also from the sunnah to recite the verse of the Footstool (Ayat-Al-Kursiy) after each prayer:

[.....]

{Allahu la ilaha illa huwa alhayyu alqayyoomu la ta/khuthuhu sinatun wala nawm...}

[Al-Baqarah:255]

(72)

. [.....]
([.....])

La ilaha illal-lahu wahdahu la shareeka lah, lahul-mulku walahul-hamd, yuhyee wayumeet, wahuwa AAala kulli shayin qadeer. (ten times after the maghrib & fajr prayers)

‘None has the right to be worshipped except Allah, alone, without partner, to Him belongs all sovereignty and praise, He gives life and causes death and He is over all things omnipotent.’

(ten times after the maghrib and fajr prayers)

(73)

[.....] ([.....])

Allahumma innee as-aluka AAilman nafiAAan, warizqan tayyiban, waAAamalan mutaqqabbalan.

.(after salam from fajr prayer)

‘O Allah, I ask You for knowledge which is beneficial and sustenance which is good, and deeds which are acceptable.’

(To be said after giving salam for the fajr prayer)

26. Supplication for seeking guidance in forming a decision or choosing the proper course... etc (Al-Istikharah)

(74)

On the authority of Jabir Ibn AAabdullah , he said: ‘The Prophet would instruct us to pray for guidance in all of our concerns, just as he would teach us a chapter from the Quran. He would say ‘ If any of you intends to undertake a matter then let him pray two supererogatory units (two rakAAah nafilah) of prayer and after which he should supplicate:

[.....]

Allahumma innee astakheeruka biAAilmik, wa-astaqdiruka biqudratik, wa-as-aluka min fadlikal-AAatheem, fa-innaka taqdiru wala aqdir, wataAAalamu wala aAAalam ,wa-anta AAallamul ghuyoob, allahumma in kunta taAAalamu anna hathal-amr (say your need) khayrun lee fee deenee wamaAAashee waAAaqibati amree faqdurhu lee, wayassirhu lee, thumma barik lee feehee, wa-in kunta taAAalamu anna hathal-amr sharrun lee fee deenee wamaAAashee waAAaqibati amree faṣrifhu AAannee waṣrifnee AAanh, waqdur liyal-khayra haythu kan, thumma arḍinee bih.

‘O Allah, I seek Your counsel by Your knowledge and by Your power I seek strength and I ask You from Your immense favour, for verily You are able while I am not and verily You know while I do not and You are the Knower of the unseen. O Allah, if You know this affair -and here he mentions his need- to be good for me in relation to my religion, my life, and end, then decree and facilitate it

One who seeks guidance from his Creator and consults his fellow believers and then remains firm in his resolve does not regret, for Allah has said: ﴿مَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ﴾

(chapter 3 verse 159)

(aṣ-ṣaḥaḥ) translated *morning*: after Fajr prayer until the sun rises, (al-maṣaʿ) translated *evening*: after AAsr prayer until the sunsets, however some scholars say: after the sunsets and onwards.

In the evening:

‘We have reached the evening and at this very time unto Allāh belongs all sovereignty, and all praise is for Allāh. None has the right to be worshipped except Allāh, alone, without partner, to Him belongs all sovereignty and praise and He is over all things omnipotent. My Lord, I ask You for the good of this night and the good of what follows it and I take refuge in You from the evil of this night and the evil of what follows it. My Lord, I take refuge in You from laziness and senility. My Lord, I take refuge in You from torment in the Fire and punishment in the grave.’

‘We have reached the morning and at this very time unto Allah belongs all sovereignty...’

Number of books read	Number of students
0	1
1	4
2	3
3	2
4	3
5	1
6	2
7	1
8	3
9	2
10	1

‘O Allāh, by your leave we have reached the morning and by Your leave we have reached the evening, by Your leave we live and die and unto You is our resurrection.’ □

ve we live and die and unto You is our resurrection.

‘O Allāh, by Your leave we have reached the evening and by Your leave we have reached the morning, by Your leave we live and die and unto You is our return.’

17

‘O Allāh, I take refuge with You from disbelief and poverty, and I take refuge with You from the punishment of the grave. None has the right to be worshipped except You.’ (three times)

- (81) () . Hasbiyal-lāhu lā ilāha illa huwa, AAalayhi tawakkalt, wahuwa rabbul-AAarshil-AAaththeem (seven times morning & evening)
 ‘Allāh is Sufficient for me, none has the right to be worshipped except Him, upon Him I rely and He is Lord of the exalted throne.’
 (seven times morning and evening)

- (82) () . aAAoothu bikalimatil-lahit-tammati min sharri ma khalaq. (three times in the evening).
 ‘I take refuge in Allāh’s perfect words from the evil He has created.’
 (three times in the evening)

- (83) . Allāhumma innee as-alukal-AAafwa walAAafiyah, fid-dunya wal-akhirah, allāhumma innee as-alukal-AAafwa walAAafiyah fee deene, wadunyaya wa-ahlee, wamalee, allāhummas-tur AAawratee, wa-amin rawAAatee, allāhummaḥ-fathnee min bayni yaday, wamin khalfee, waAAan yameenee, waAAan shimallee, wamin fawqee, wa-aAAoothu biAAathamatika an oghtala min taḥtee.
 ‘O Allāh, I ask You for pardon and well-being in this life and the next. O Allāh, I ask You for pardon and well-being in my religious and worldly affairs, and my family and my wealth. O Allāh, veil my weaknesses and set at ease my dismay. O Allāh, preserve me from the front and from behind and on my right and on my left and from above, and I take refuge with You lest I be swallowed up by the earth.’

- (84) . Allāhumma AAalimal-ghaybi washshahadah, fatiras-samawati wal-ard, rabba kulli shayin wamaleekah, ashhadu an lā ilāha illa ant, aAAoothu bika min sharri nafsee wamin sharrish-shayṭani washirkih, waan aqtarifa AAala nafsee soo-an aw ajurrahu ila muslim.
 ‘O Allāh, Knower of the unseen and the seen, Creator of the heavens and the Earth, Lord and Sovereign of all things, I bear witness that none has the right to be worshipped except You. I take refuge in You from the evil of my soul and from the evil and shirk of the devil, and from committing wrong against my soul or bringing such upon another Muslim.’

shirk: to associate others with Allāh in those things which are specific to Him. This can occur in (1) belief, e.g. to believe that other than Allāh has the power to benefit or harm, (2) speech, e.g. to swear by other than Allāh and (3) action, e.g. to bow or prostrate to other than Allāh.

- (85)

. (three times)

Bismil-lāhil-lathēe lā yadurru maAAas-mihi shay-on fil-ardi walā fis-samā-i wahuwas-sameeAAul-AAaleem. (three times).

‘In the name of Allāh with whose name nothing is harmed on earth nor in the heavens and He is The All-Seeing, The All-Knowing.’ (three times)

(86) (three times)

Radeetu billāhi rabban wabil-islāmi deenan wabiMuhammadin nabiyya. (three times)

‘I am pleased with Allāh as a Lord, and Islām as a religion and Muḥammad as a Prophet.’ (three times)

(87) (three times)

Subḥanal-lāhi wabiḥamdih, AAadada khalqihī warida nafsih, wazinata AAarshih, wamidada kalimatih. (three times).

‘How perfect Allāh is and I praise Him by the number of His creation and His pleasure, and by the weight of His throne, and the ink of His words.’ (three times)

(88) (one hundred times)

Subḥanal-lāhi wabiḥamdih. (one hundred times)

‘How perfect Allāh is and I praise Him.’ (one hundred times)

(89) (three times)

Ya ḥayyu ya qayyoom, birahmatika astagheeth, aslih lee sha/nee kullah, walā takilnee ilā nafsee tarfata AAayn.

‘O Ever Living, O Self-Subsisting and Supporter of all, by Your mercy I seek assistance, rectify for me all of my affairs and do not leave me to myself, even for the blink of an eye.’

(90) (one hundred times)

Lā ilāha illal-lāh, waḥdahu lā shareeka lah, laḥul-mulku walahul-ḥamd, wahuwa AAalā kulli shay-in qadeer. (one hundred times)

‘None has the right to be worshipped except Allāh, alone, without partner, to Him belongs all sovereignty and praise, and He is over all things omnipotent.’

(one hundred times every day)

(91) (three times)

Asbahna wa-asbahal-mulku lillāhi rabbil-AAalameen, allāhumma innee as-aluka khayra ḥaṭhal-yawm, fat-ḥahu, wanaṣrahu, wanoorahu, wabarakatahu, waḥudahu, wa-aAAoothu bika min sharri mā feeḥi, washarri mā baAAadah.

For the evening, the supplication is read as follows:

Amsaynawa-amsal-mulku lillahi rabbil-AAalameen, allahumma innee as-aluka khayra hathihil-laylah, fat-haha, wanasraha, wanooraha, wabarakataha, wahudaha, wa-aAAoothu bika min sharri ma feeha washarri ma baAAadaha.

(92)

La ilāha illal-lāhu waḥdahu lā shareeka lah, laḥul-mulk, walahul-ḥamd, wahuwa AAalā kulli shayin qadeer.

...has indeed gained the reward of freeing a slave from the children of IsmaAAeel, and ten of his sins are wiped away and he is raised ten degrees, and he has found a safe retreat from the devil until evening. Similarly, if he says it at evening time, he will be protected until the morning.'

Asbahna AAala fitratil-islam, waAAala kalimatil-ikhlas, waAAala deeni nabiyyina Muhammad
waAAala millati abeena Ibraheem. haneefan musliman wama kana minal-mushrikeen.

‘We rise upon the *fītrah* of Islām, and the word of pure faith, and upon the religion of our Prophet Muḥammad ﷺ and the religion of our forefather Ibraḥeem, who was a Muslim and of true faith and was not of those who associate others with Allāh.’

fitrah: the religion of Islam, the way of Ibraheem ﷺ.

pure faith: the Shahada.

(94)

'AAabdullāh Ibn Khubaib ؓ said: 'The Messenger of Allāh ﷺ said to me 'Recite!' I replied 'O Messenger of Allāh, what shall I recite?' he said[Recite:

{Qul huwa Allahu ahad...} [Al-Ikhlās]

{Qul aAAoothu birabbi alfalaq.....} [Al-Falaq]

{Oul aAAoothu birabbi alnnas.....} [An-Nas]

...in the evening and the morning three times for it will suffice you of all else.'

28. Remembrance before sleeping

(95)

'When retiring to his bed every night, the Prophet ﷺ would hold his palms together, spit (A form of spitting comprising mainly of air with little spittle) in them, recite the last three chapters (Al-Ikhlās, Al-Falaq, An-Nās) of the Quran and then wipe over his entire body as much as possible with his hands, beginning with his head and face and then all parts of the body, he would do this three times.'

(96)

The Prophet ﷺ also said: 'When you are about to sleep recite ayat-al-kursee (The verse of the footstool, chapter 2:255) till the end of the verse for there will remain over you a protection from Allāh and no devil will draw near to you until morning.'

(97)

The Prophet ﷺ also said: 'Whoever recites the last two verses of Soorat Al-Baqarah at night, those two verses shall be sufficient for him (i.e. protect him from all that can cause him harm).'

.....

أمانا المرسلون بآية من ربهم وأمانا من ربهم....

[Al-Baqarah: 285-286]

(98)

'If one of you rises from his bed and then returns to it he should dust it with the edge of his garment three times for he does not know what has occurred in his absence and when he lies down he should supplicate:

.....

Bismika rabbee wadaAAatu janbee wabika arfaAAuh, fa-in amsakta nafsee farhamha, wa-in arsaltaha fahfathha bima tafathu bihi AAibadakas-saliheen.

'In Your name my Lord, I lie down and in Your name I rise, so if You should take my soul then have mercy upon it, and if You should return my soul then protect it in the manner You do so with Your righteous servants.'

(99)

.....

Allāhumma innaka khalaqta nafsee wa-anta tawaffaha, laka mamatuha wamahyaha in ahyaytaha fahfathha, wa-in amattaha faghfir laha. Allāhumma innee as-alukal-AAafiyah.

'O Allāh, verily You have created my soul and You shall take it's life, to You belongs it's life and death. If You should keep my soul alive then protect it, and if You should take it's life then forgive it. O Allāh, I ask You to grant me good health.'

(100)

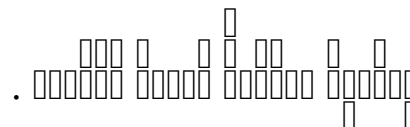
The Prophet ﷺ would place his right hand under his cheek when about to sleep and supplicate:

(.....)

Allāhumma qinee AAathabaka yawma tabAAathu AAibadak. (three times).

'O Allāh, protect me from Your punishment on the day Your servants are resurrected.' (three times)

(101)



Bismikal-lahumma amootu wa-ahya.
 'In Your name O Allah, I live and die.'

(102)

'Shall I not direct you both (The Prophet ﷺ was addressing Ali and Fatimah-may Allah be pleased with them- when they approached him for a servant) to something better than a servant? When you go to bed say:

Subhanal-lah. (thirty-three times) (Subhanal-lah Subhanal-lah Subhanal-lah) Subhanal-lah Subhanal-lah

'How Perfect Allah is.' (thirty-three times)

Alhamdu lillah. (thirty-three times) (Alhamdu lillah Alhamdu lillah Alhamdu lillah) Alhamdu lillah Alhamdu lillah

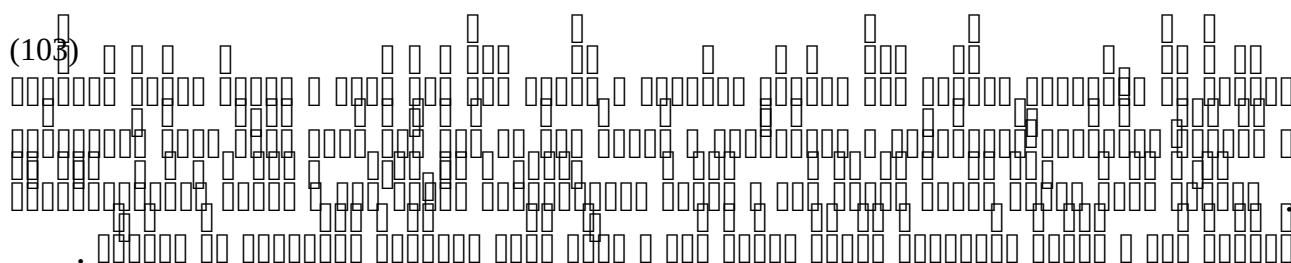
'All praise is for Allah.' (thirty-three times)

Allahu akbar. (thirty-four times) (Allahu akbar Allahu akbar Allahu akbar) Allahu akbar Allahu akbar

'Allah is the greatest.' (thirty-four times)

...for that is indeed better for you both than a servant.'

(103)



Allahumma rabbas-samawatis-sabAA, warabbal-AAarshil-AAatheem, rabbana warabba kulli shay/, faliqal-habbi wannawa, wamunazzilat-tawra, wal-injeel, walfurqan, aAAoothu bika min sharri kulli shayin anta akhithun binasiyatih. Allahumma antal-awwal, falaysa qablaka shay/, wa-antal-akhir, falaysa baAAadaka shay/, wa-antath-thahir falaysa fawqaka shay/, waantal-batin, falaysa doonaka shay/, iqdi AAannad-dayna wa-aghni-na minal-faqr.

'O Allah, Lord of the seven heavens and the exalted throne, our Lord and Lord of all things, Splitter of the seed and the date stone, Revealer of the *Tawrah*, the *Injeel* and the *Furqan*, I take refuge in You from the evil of all things You shall seize by the forelock (i.e. You have total mastery over). O Allah, You are The First so there is nothing before You and You are The Last so there is nothing after You. You are *Aththahir* so there is nothing above You and You are *Al-Batin* so there is nothing closer than You. Settle our debt for us and spare us from poverty.'

Tawrah: The book revealed to Moosa.

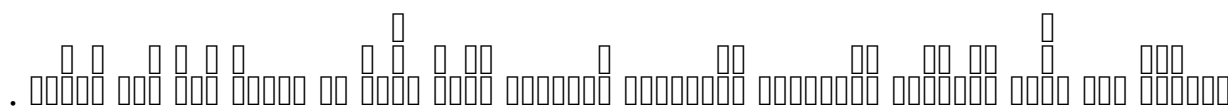
Injeel: The book revealed to Easa.

Furqan: One of the many names of the Quran, means: The Criterion which distinguishes between truth and falsehood.

Aththahir: Indicates the greatness of His attributes and the insignificance of every single creation in respect to His greatness and Highness, for He is above all of His creation as regards His essence and attributes.

Al-Batin: Indicates His awareness and knowledge of all secrets, of that which is in the hearts and the most intimate of things just as it indicates His closeness and nearness to all in a manner which befits His majesty.

(104)



Alhamdu lillahil-lathee atAAamana wasaqana, wakafana, wa-awana, fakam mimman la kafiya lahu wala mu/wee.

‘All praise is for Allāh, Who fed us and gave us drink, and Who is sufficient for us and has sheltered us, for how many have none to suffice them or shelter them.’

(105)
 Allāhumma AAalimal-ghaybi washshahādah, fatiras-samāwati wal-ard, rabba kulli shayin
 wamaleekah, ashhadu an la ilāha illa ant, aAAoothu bika min sharri nafsee wamin sharrish-
 shaytani washirkih, wa-an aqtarifa AAala nafsee soo-an aw ajurrahu ila muslim.

Allāhumma AAalimal-ghaybi washshahādah, fatiras-samāwati wal-ard, rabba kulli shayin wamaleekah, ashhadu an la ilāha illa ant, aAAoothu bika min sharri nafsee wamin sharrish-shaytani washirkih, wa-an aqtarifa AAala nafsee soo-an aw ajurrahu ila muslim.

‘O Allāh, Knower of the seen and the unseen, Creator of the heavens and the earth, Lord and Sovereign of all things I bear witness that none has the right to be worshipped except You. I take refuge in You from the evil of my soul and from the evil and *shirk* of the devil, and from committing wrong against my soul or bringing such upon another Muslim.’

shirk: to associate others with Allāh in those things which are specific to Him. This can occur in (1) belief, e.g. to believe that other than Allāh has the power to benefit or harm, (2) speech, e.g. to swear by other than Allāh and (3) action, e.g. to bow or prostrate to other than Allāh.

(106) ‘The Prophet ﷺ never used to sleep until he had recited Soorat As-Sajdah (chapter 32) and Soorat Al-Mulk (chapter 67).’

(107)
 ‘If you take to your bed, then perform ablution, lie on your right side and then supplicate
 Allāhumma aslamtu nafsee ilayk, wafawwadtu amree ilayk, wawajjahtu wajhee ilayk, wa-alja/tu
 thahree ilayk, raghbatan warahbatan ilayk, la maljaa wala manja minka illa ilayk, amantu
 bikitabikal-lathee anzalt, wabinabiyyikal-lathee arsalt.

Allāhumma aslamtu nafsee ilayk, wafawwadtu amree ilayk, wawajjahtu wajhee ilayk, wa-alja/tu thahree ilayk, raghbatan warahbatan ilayk, la maljaa wala manja minka illa ilayk, amantu bikitabikal-lathee anzalt, wabinabiyyikal-lathee arsalt.

‘O Allāh, I submit my soul unto You, and I entrust my affair unto You, and I turn my face towards You, and I totally rely on You, in hope and fear of You. Verily there is no refuge nor safe haven from You except with You. I believe in Your Book which You have revealed and in Your Prophet whom You have sent.’

...If you then die, you will die upon the *fitrah*.’

fitrah: the religion of Islām, the way of Ibraheem ﷺ.

29. Supplication when turning over during the night

(108) ‘AAq-isha
 narrated that the Messenger of Allāh ﷺ used to say at night if he turned
 during sleep:

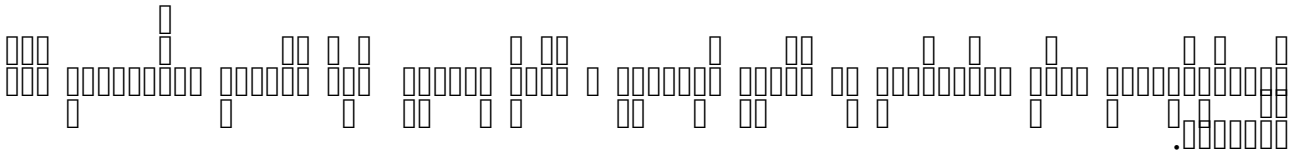
La ilāha illal-lahul-wahidul-qahhar, rabbus-samāwati wama baynahuma, alAAazeedul-ghaffar.

‘None has the right to be worshipped except Allāh, The One, AL-Qahhar. Lord of the heavens and the Earth and all between them, The Exalted in Might, The Oft-Forgiving.’

AL-Qahhar: The One Who has subdued all of creation and Whom all of creation are subservient to. All movements occur by His will.

30. Upon experiencing unrest, fear, apprehensiveness and the like during sleep

(109)



aAAoothu bikalimatil-lahit-tammat min ghadabih, waAAaiqabih, washarri AAibadih, wamin hamazatish-shayateen, wa-an yahduroon.

'I take refuge in the perfect words of Allah from His anger and punishment, and from the evil of His servants, and from the madness and appearance of devils.'

31. Upon seeing a good dream or a bad dream

(110)

'The righteous dream is from Allah and the bad dream is from the devil, so if anyone sees something which pleases him then he should only relate it to one whom he loves...'

Summary of what to do upon having a bad dream:

■ Spit on your left three times

Spit: A form of spitting comprising mainly of air with little spittle

■ Seek refuge in Allah from shaytan and the evil of what you saw

■ Do not relate it to anyone

■ Turn and sleep on the opposite side to which you were sleeping on previously.

(111)

■ Get up and pray if you so desire.

32. Qunoot Al-Witr

*Al-Witr: Supplication made before or after bowing in the witr prayer

(112)

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ، وَعَافِنِي فِيمَنْ عَافَيْتَ، وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ، وَبَارِكْ لِي فِي مَا أُعْطَيْتَ، وَقِنِي شَرَّ مَا قَضَيْتَ، فَإِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ، إِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ، [وَلَا يَعْزُّ مَنْ عَادَيْتَ]، تَبَارَكَ رَبَّنَا وَتَعَالَيْتَ.

Allahumma-hdinee feeman hadayt, waAAafinee feeman AAafayt, watawallanee feeman tawallayt, wabarik lee feema aAAatayt, waqinee sharra ma qadayt, fa-innaka taqdee wala yuqda AAalayk, innahu la yathillu man walayt, [wala yaAAizzu man AAadayt], tabarakta rabbana wataAAalayt.

'O Allah, guide me along with those whom You have guided, pardon me along with those whom You have pardoned, be an ally to me along with those whom You are an ally to and bless for me that which You have bestowed. Protect me from the evil You have decreed for verily You decree and none can decree over You. For surety, he whom you show allegiance to is never abased and he whom You take as an enemy is never honoured and mighty. O our Lord, Blessed and Exalted are You.'

Evil you have decreed: Allah does not create pure evil which does not have any good or contain any benefit, wisdom or mercy at all, nor does He punish anyone without having committed a sin. Something can be good in terms of its creation when viewed in a particular perspective and at the same time be evil when viewed in another way. Allah created the devil and by him, He tests His servants, so there are those who hate the devil, fight him and his way and they stand at enmity towards him and his followers and there are others who are at allegiance with the devil and follow his steps. So evil exists in His creatures by His will and wisdom, not in His actions or act of creating.

(113)

اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ، وَأَعُوذُ بِكَ مِنْكَ، لَا أَحْصِي ثَنَاءً عَلَيْكَ، أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ.

Allāhumma innee aAAoothu biridāka min sakhatik, wabimuAAafatika min AAuqoobatik, wa-aAAoothu bika mink, la ohsee thana-an AAalayk, anta kama athnayta AAala nafsik.
 ‘O Allāh, I take refuge within Your pleasure from Your displeasure and within Your pardon from Your punishment, and I take refuge in You from You. I cannot enumerate Your praise. You are as You have praised Yourself.’

(114)

اللَّهُمَّ إِيَّاكَ نَعْبُدُ، وَلَكَ نُصَلِّي وَنَسْجُدُ، وَإِلَيْكَ نَسْعِي وَنَخْشَى، تَرْجُو رَحْمَتَكَ، وَنَخْشَى عَذَابَكَ، إِنَّ عَذَابَكَ بِالْكَافِرِينَ مُلْحَقٌ. اللَّهُمَّ إِنَّا نَسْتَغْفِرُكَ وَنَسْتَغْفِرُكَ، وَنُثْنِي عَلَيْكَ الْحَمْدَ، وَلَا تَكْفُرْكَ، وَتُؤْمِنُ بِكَ، وَتَخْضَعُ لَكَ وَتَخْلَعُ مَنْ يَكْفُرُكَ.

Allāhumma iyyaka naʿAʿbud, walaka nuṣallee wanasjud, wa-ilayka nasAAa wanahfid, narjoo rahmatak, wanakhsha AAathabak, inna AAathabaka bilkafireena mulhaq. Allāhumma inna nastaAAeenuk, wanastaghfiruk, wanuthnee AAalaykal-khayr, wala nakfuruk, wanu/minu bik, wanakhdaAAu lak wanakhlaAAu man yakfuruk.

‘O Allāh, it is You we worship, and unto You we pray and prostrate, and towards You we hasten and You we serve. We hope for Your mercy and fear Your punishment, verily Your punishment will fall upon the disbelievers. O Allāh, we seek Your aid and ask Your pardon, we praise You with all good and do not disbelieve in You. We believe in You and submit unto You, and we disown and reject those who disbelieve in You.

33. Remembrance immediately after salam of the witr prayer

(115)

The Messenger of Allah ﷺ would recite (the following chapters) during the witr prayer:

﴿Sabbih isma rabbika al-aAAala﴾ ﴿اَلسَّابِّحِ اسْمَ رَبِّكَ اَلْاَعْلٰى...﴾

[Al-aAAla]

﴿ Qul ya ayyuha alkafiroon ﴾ ﴿ ﴾

[Al-kafiroon]

﴿ Qul huwa Allahu ahad﴾ ﴿ اَللّٰهُ اَحَدٌ اَللّٰهُ اَحَدٌ﴾ ﴿

[Al-ikhlas]

...after giving salam he would supplicate three times:

$$(\square\square\square\square \square\square\square\square) \begin{array}{cccc} & \square\square & & \square & & \square & \square & \square & \square \\ \square\square\square\square\square\square & \square\square\square\square & \square\square\square\square & \square\square\square\square & \square\square\square\square & \square\square\square\square & \square\square\square\square & \square\square\square\square & \square\square\square\square \\ & & \square\square & & & & & & \end{array}$$

Subhanal-malikil-quddoos.(three times).

‘How perfect The King, The Holy One is.’ (three times)

...on the third time he would raise his voice, elongate it and add:

Rabbil-mala-ikati warrooh. □□□□□ □□□□□□□ □□

‘Lord of the angles and the Rooh (i.e. Jibra-eel).

34. Supplication for anxiety and sorrow

(116)

[illegible]

Allahumma innee AAabduk, ibnu AAabdik, ibnu amatik, nasiyatee biyadik, madin fiyya hukmuk, AAadlun fiyya qada-ok, as-aluka bikulli ismin huwa lak, sammayta bihi nafsak, aw anzaltahu fee kitabik, aw AAallamtahu ahadan min khalqik awis-ta/tharta bihi fee AAilmil-ghaybi AAaindak, an tajAAalal-Qurana rabeeAAa qalbee, wanoora sadree, wajalaa huznee wathahaba hammee.

‘O Allāh, I am Your servant, son of Your servant, son of Your maidservant, my forelock is in Your hand (i.e. You have total mastery over), Your command over me is forever executed and Your decree over me is just. I ask You by every name belonging to You which You named Yourself with, or revealed in Your Book, or You taught to any of Your creation, or You have preserved in the knowledge of the unseen with You, that You make the Qurān the life of my heart and the light of my breast, and a departure for my sorrow and a release for my anxiety.’

(117) Allāhumma innee aAAoothu bika minal-hammi walhuzn, walAAajzi walkasali walbukhli waljubn, wadalAAid-dayni waghalabatir-rijal.

Allāhumma innee aAAoothu bika minal-hammi walhuzn, walAAajzi walkasali walbukhli waljubn, wadalAAid-dayni waghalabatir-rijal.

‘O Allāh, I take refuge in You from anxiety and sorrow, weakness and laziness, miserliness and cowardice, the burden of debts and from being over powered by men.’

35. Supplication for one in distress

(118) La ilāha illal-lāhul-AAatheemul-haleem, la ilāha illal-lāhu rabbul-AAarshil-AAatheem, la ilāha illal-lāhu rabbus-samawati warabbul-ardi warabbul-AAarshil-kareem.

La ilāha illal-lāhul-AAatheemul-haleem, la ilāha illal-lāhu rabbul-AAarshil-AAatheem, la ilāha illal-lāhu rabbus-samawati warabbul-ardi warabbul-AAarshil-kareem.

‘None has the right to be worshipped except Allāh Forbearing. None has the right to be worshipped except Allāh, Lord of the magnificent throne. None has the right to be worshipped except Allāh, Lord of the heavens, Lord of the Earth and Lord of the noble throne.’

(119) Allāhumma rahmatoka arjoo fala takilnee ila nafsee tarfata AAayn, wa-aslih lee sha/nee kullah, la ilāha illa ant.

Allāhumma rahmatoka arjoo fala takilnee ila nafsee tarfata AAayn, wa-aslih lee sha/nee kullah, la ilāha illa ant.

‘O Allāh, it is Your mercy that I hope for, so do not leave me in charge of my affairs even for a blink of an eye and rectify for me all of my affairs. None has the right to be worshipped except You.’

(120) La ilāha illa anta subhanaka innee kuntu minath-thalimeen.

La ilāha illa anta subhanaka innee kuntu minath-thalimeen.

‘None has the right to be worshipped except You. How perfect You are, verily I was among the wrong-doers.’

(121) Allāhu Allāhu rabbi la oshriku bihi shaya.

Allāhu Allāhu rabbi la oshriku bihi shaya.

‘Allāh, Allāh is my Lord, I do not associate anything with Him.’

36. Upon encountering an enemy or those of authority

(122) Allāhumma inna najAAaluka fee nuhoorihim wanaAAoothu bika min shuroorihim.

Allāhumma inna najAAaluka fee nuhoorihim wanaAAoothu bika min shuroorihim.

‘O Allāh, we place You before them and we take refuge in You from their evil.’

(123)

اَللّٰهُمَّ اَنْتَ اَعُوْذُكَ، وَ اَنْتَ نَاصِرِيْ، بِكَ اَتَمُوتُ وَ بِكَ اَقَاتِلُ .

Allāhumma anta AAaudeu, wa-anta naseeree, bika-ajoolu wabika asoolu wabika oqatil.

‘O Allāh, You are my supporter and You are my helper, by You I move and by You I attack and by You I battle.’

(124)

اَلْحَسْبُكَ اللهُ وَ اَلْحَمْدُ لَكَ .

Hasbunal-lāhu waniAAamal-wakeel.

‘Allāh is sufficient for us, and how fine a trustee (He is).’

37. Supplication for one afflicted with doubt in his faith

(125)

■ He should seek refuge in Allāh

■ He should renounce that which is causing such doubt.

(126)

■ He should say:

اٰمَنْتُ بِاللّٰهِ وَرُسُلِهِ .

Amantu billāhi warusulih.

‘I have believed in Allāh and His Messenger.’

(127)

■ He should also recite the following verse:

اَلْهٰوَا اَوَّلُوْا وَاٰخِرُوْا وَ اَلْاَوَّلُوْا وَاَلْاٰخِرُوْا وَ اَلْاَوَّلُوْا وَ اَلْاٰخِرُوْا وَ اَلْاَوَّلُوْا وَ اَلْاٰخِرُوْا .

Huwa al-awwalu, waal-akhiru, waalaththahiru waalbatmu wahuwa bikulli shayin AAaleem.

‘He is The First and The Last, Atthahir and Al-Batin and He knows well all things.’

Atthahir: Indicates the greatness of His attributes and the insignificance of every single creation in respect to His greatness and Highness, for He is above all of His creation as regards His essence and attributes.

Al-Batin: Indicates His awareness and knowledge of all secrets, of that which is in the hearts and the most intimate of things just as it indicates His closeness and nearness to all in a manner which befits His majesty.

38. Settling a debt

(128)

اَللّٰهُمَّ فَتِنِيْ بِالْحَالِالِكَا وَ اَعِزَّنِيْ بِالْفَادِلِكَا وَ اَمِّنْ سِوَاكَ .

Allāhummak-finee bihalalika AAan haramik, wa-aghninee bifadlika AAamman siwak.

‘O Allāh, make what is lawful enough for me, as opposed to what is unlawful, and spare me by Your grace, of need of others.’

(129)

اَللّٰهُمَّ اِنِّىْ اَعُوْذُكَ مِنَ الْخَوْفِ وَ الْحَزَنِ وَ الْعَجْزِ وَ الْكَسَالِ وَ الْبُكْلِ وَ الْجُبْنِ وَ الدَّائِدِ يَوْمَئِذٍ وَ الْغَلَا بَاتِرِ رِيْجَالٍ .

Allāhumma innee aAAaoothu bika minal-hammi walhuzn, walAAajzi walkasal, wabukhl, waljubn, wadalAAid-dayni waghalabatir-rijal.

‘O Allāh, I take refuge in You from anxiety and sorrow, weakness and laziness, miserliness and cowardice, the burden of debts and from being over powered by men.’

39. Supplication for one afflicted by whisperings in prayer or recitation

(130)

'othman Ibn Al-AAas ؓ narrated: I said 'O Messenger of Allāh, verily the devil comes between me and my prayer and recitation making me confused' The Messenger of Allāh ؓ replied 'That is a devil called Khanzab, so if you sense his presence then seek refuge in Allāh from him and spit (A form of spitting comprising mainly of air with little spittle) on your left side three times.'

40. Supplication for one whose affairs have become difficult

(131)

اَللّٰهُمَّ لَا سَهْلَ اِلَّا مَا جَعَلْتَ سَهْلًا ، وَ اَنْتَ تَجْعَلُ الْحَزَنَ اِنْ شِئْتَ سَهْلًا .

Allāhumma la saḥla illa mā jaAAaltahu saḥla, wa-anta tajAAalul- ḥazana in shi/ta saḥla.

'O Allāh, there is no ease except in that which You have made easy, and You make the difficulty, if You wish, easy.'

41. Upon committing a sin

(132)

'Any servant who commits a sin and as a result, performs ablution, prays two units of prayer (i.e. two rakAAas) and then seeks Allāh's forgiveness, Allāh would forgive him.'

42. Supplication for expelling the devil and his whisperings

(133)

■ Seeking refuge from him.

(134)

■ The *athan* (call to prayer).

(135)

■ Recitation of the Qurān and the authentic texts of remembrance and supplications.

e.g. 'Do not make your homes like the graveyards, indeed the devils flee from the house in which soorat Al-Baqarah has been read' related by Muslim 1/539, also supplication and remembrance for the morning & evening, before sleep, when getting up, entering and leaving the toilet, entering and leaving the mosque, the recitation of ayat Al-kursiyy and the last two verses of soorat Al-Baqarah before sleeping, the athan...etc.

43. Supplication when stricken with a mishap or overtaken by an affair

(136)

'The strong believer is better and more beloved to Allāh, than the weak believer and there is goodness in both. Strive for that which will benefit you ,seek help from Allāh and do not despair. If a mishap should happen to befall you then do not say 'If only I had acted...such and such would have happened'. Rather, say:

قَدَّرَ اللّٰهُ وَمَا شَاءَ فَعَلَ .

Qaddaral-lāh, wama shaa faAAal.

'Allāh has decreed and what He wills, He does.'

...for verily 'If' lets in the work of the devil.'

(137)

Indeed Allāh تعالی rebukes due to negligence and slackness, but take to determination and caution, and if a matter should overtake you then say:

حَسْبِيَ اللّٰهُ وَنِعْمَ الْوَكِيلُ .

Hasbiyal-lāh, waniAAamal-wakeel.

‘Allāh is sufficient for me, and how fine a trustee (He is).’

44. Placing children under Allāh's protection

(138)

Ibn AAabbas related that the Messenger of Allāh ﷺ used to commend Al-Hasan and Al-Husayn to Allāh's protection, saying:

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OAAeethukuma bikalimatil-la^hit-tammah, min kulli shayt^anniⁿ wahammah, wamin kulli AAaynin lammah.

‘I commend you two to the protection of Allāh’s perfect words from every devil, vermin, and every evil eye.’

45. When visiting the sick

(139)

When the Prophet ﷺ would enter upon a sick person, he would say:

La ba/sa ta₂hoorun in sha₂al-la₂h.

‘Never mind, may it (the sickness) be a purification, if Allah wills.’

(140)

‘Any Muslim servant who visits a sick person whose prescribed moment of death has not arrived and supplicates seven times:

(0000 0000). 00000000 00 0000000000 0 00000000 00 0000000000 0 0000 00000000 0000 00000000

Asalul-lahal-AAatheem rabbal-AAarshil-AAatheem an yashfeek (7times).

'I ask Allah The Supreme, Lord of the magnificent throne to cure you'.

...he (the sick person) will be cured.'

46. Excellence of visiting the sick

(141)

‘Ali Ibn Abee Talib ؓ related that he heard the Messenger of Allāh ﷺ say: ‘If a man calls on his sick Muslim brother, it is as if he walks reaping the fruits of Paradise until he sits, and when he sits he is showered in mercy, and if this was in the morning, seventy thousand angles send prayers upon him until the evening, and if this was in the evening, seventy thousand angles send prayers upon him until the morning.’

47. Supplication of the sick who have renounced all hope of life

(142)

renounced all hope of life

Allahummagh-fir lee, warhamnee wa-alhiqnee birrafeeqil-aAla.

‘O Allah, forgive me, have mercy upon me and unite me with the higher companions.’

Refer to the Quran, chapter 4, verse: 69.

(143)

AAaishah رَضِيَ اللهُ عَنْهَا related that the Prophet ﷺ (during his illness in which he passed away) would dip his hands in water and then he would wipe his face and say: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ce and say:

La ilaha illal-lah, inna lilmawti lasakarati.

‘None has the right to be worshipped except Allah, death does indeed contain agony.’

La ilāha illal-lāh, wallāhu akbar, la ilāha illal-lāhu waḥdah, la shareeka lah, la ilāha illal-lāhu
lahul-mulku walahul-hamd, la ilaha illal-lah, wala hawla wala quwwata illa billah.

48. Instruction for the one nearing death

(145)

...will enter Paradise.'

(146)

‘To Allāh we belong and unto Him is our return.O Allāh, recompense me for my affliction and replace it for me with something better.’

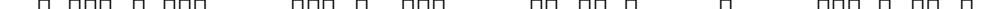
(147)

Allahummagh-fir li-name the dead- warfaAA darajatahu fil-mahdiyyeen, wakhluflu fee AAaqibihi fil-ghabireen, waghfir lana walahu ya rabbal-AAalameen wafsaahu lahu fee qabrih, wanawwir lahu feeh.

‘O Allāh, forgive *-here the name of the deceased is mentioned-* and raise his rank among the rightly guided, and be a successor to whom he has left behind, and forgive us and him O Lord of the worlds. Make spacious his grave and illuminate it for him.’

51. Supplication for the deceased at the funeral prayer

(148)

48) 

Allāhumma fir lahu warḥamh, waAAaḥfihi, waAAafu AAanh, wa-akrim nuzulah, wawassiAA
 mudkhalah, waghsilhu bilma-i waththalji walbarad, wanaqqihi minal-khataya kama naqqaytath-
 thawbal-abyada minad-danas, wa-abdilhu daran khayran min darih, wa-ahlan khayran min ahlih
 wazawjan khayran min zawjih, wa-adkhilul-jannah, wa-aAAaiḥhu min AAathabil-qabr,
 waAAathabin-nar.

‘O Allāh, forgive and have mercy upon him, excuse him and pardon him, and make honourable his
 reception. Expand his entry, and cleanse him with water, snow, and ice, and purify him of sin as a
 white robe is purified of filth. Exchange his home for a better home, and his family for a better
 family, and his spouse for a better spouse. Admit him into the Garden, protect him from the
 punishment of the grave and the torment of the Fire.’

(149) Allāhumma fir liḥayyina wamayyitina washahidina, waghā-ibina, waṣagheerina wakabeerina,
 wathakarina wa-onḥana. Allāhumma man ahyaytahu minna fa-ahyihi AAalal-islām, waman
 tawaffaytahu minna fatawaffahu AAalal-eeman, allāhumma la tahrīmna ajrah, wala tudillana
 baAAadah.

‘O Allāh, forgive our living and our dead, those present and those absent, our young and our old,
 our males and our females. O Allāh, whom amongst us You keep alive, then let such a life be
 upon Islām, and whom amongst us You take unto Yourself, then let such a death be upon faith. O
 Allāh, do not deprive us of his reward and do not let us stray after him.’

(150) Allāhumma inna -name the dead- fee ḥimmatik, waḥabli jīwarik, faqihi min fitnatil-qabr
 waAAathabin-nar, wa-anta ahlul-wafa/, walḥaq, faghfir lahu warḥamh, innaka antal-ghafoorur-
 raḥeem.

‘O Allāh, so-and-so is under Your care and protection so protect him from the trial of the grave
 and torment of the Fire. Indeed You are faithful and truthful. Forgive and have mercy upon him,
 surely You are The Oft-Forgiving, The Most-Merciful.’

(151) Allāhumma AAabduka wabnu amatik, iḥtaja ila rahmatik, wa-anta ghaniyyun AAan AAathabih,
 in kana muḥsinan fazid fee ḥasanatih, wa-in kana museean fatajawaz AAanh.

‘O Allāh, Your servant and the son of Your maidservant is in need of Your mercy and You are
 without need of his punishment. If he was righteous then increase his reward and if he was wicked
 then look over his sins.’

52. Supplication for the advancement of reward during the funeral prayer

This supplication is made when the deceased is a baby/child (i.e. one not having reached the age
 of puberty).

(152)

After seeking forgiveness for the deceased, one can say:

اللّٰهُمَّ اجْعَلْهُ رَجُلًا مِّنْ رَّجُلِيْنَ مَعْرُوْمٍ مِّنْ رَّحْمَتِكَ وَرَجُلًا مِّنْ رَّجُلِيْنَ مَعْرُوْمٍ مِّنْ عَذَابِكَ وَرَجُلًا مِّنْ رَّجُلِيْنَ مَعْرُوْمٍ مِّنْ جَهَنَّمَ .

Allāhumma-jAalhu farātan, waṭṭhukhran liwalidayh, washafeeAAan mujāban. Allāhumma thaqqil bihi mawāzeenahuma wa-aAAathim bihi ooorahuma, wa-alhiqhu bisalihil-mu/mineen, wajAAalhu fee kafalati Ibraheem, waqihi birahmatika AAathabal-jaheem.

‘O Allāh, make him a preceding reward and a stored treasure for his parents, and an answered intercessor. O Allāh, through him, make heavy their scales and magnify their reward. Unite him with the righteous believers, place him under the care of Ibraheem, and protect him by Your mercy from the torment of Hell.’

(153)

Al-Ḥasan used to recite the opening chapter of the Quran (i.e. AL-Faṭīḥah) over the child and then supplicates:

اللّٰهُمَّ اجْعَلْهُ رَجُلًا مِّنْ رَّجُلِيْنَ مَعْرُوْمٍ مِّنْ رَّحْمَتِكَ وَرَجُلًا مِّنْ رَّجُلِيْنَ مَعْرُوْمٍ مِّنْ عَذَابِكَ وَرَجُلًا مِّنْ رَّجُلِيْنَ مَعْرُوْمٍ مِّنْ جَهَنَّمَ .

Allāhumma-jAalhu lana farata, wasalafan wa-ajra.

‘O Allāh, make him a preceding reward, a prepayment and a recompense for us.’

53. Condolence

(154)

اِنَّ لِلّٰهِ مَا اَكْثٰهُ، وَاِلَيْهِ مَا اَعْطٰهُ، وَكُلُّ شَيْءٍ اِندَاهُ بِاَجَلٍ مُّسَمًّى... فَالْتَصْبِرْ وَالتَّاسِبِ.

Inna lillāhi ma akṭath, walahu ma aAAata, wakullu shayin AAindah bi-ajalin musamma... faltaṣbir waltaṭṭasib.

‘Verily to Allāh, belongs what He took and to Him belongs what He gave, and everything with Him has an appointed time...and then he ordered for her to be patient and hope for Allāh’s reward.’

The words (faltaṣbir waltaṭṭasib) are commands in the feminine 3rd person form, so they will need to be changed in respect to whom is being addressed.

...and one can also say:

اَآثِمَالِ لَاحِ اَجْرًا، وَاهْـسَانًا اَآزَاكَ، وَغَفَارًا لِّمَآيَيْتِكَ.

aAAathamal-lāhu ajrak, wa-aḥsana AAazaak, waghafara limayyitik.

‘May Allāh magnify your reward, make better your solace and forgive your deceased.’

This is the saying of some of the scholars, *not* a hadeeth.

54. Placing the deceased in the grave

(155)

بِسْمِ اللّٰهِ وَآلِ السُّنَّاتِ رَسُوْلِ اللّٰهِ.

Bismil-lāhi waAAala sunnati rasoolil-lāh.

‘In the name of Allāh and upon the sunnah of the Messenger of Allāh.’

55. After burying the deceased

(156)

‘After the Prophet ﷺ would bury the deceased he would stand by the grave and say: ‘Seek forgiveness for your brother and pray that he remains firm, for he is now being questioned’.’

56. Visiting the graves

(157)

Assalamu AAalaykum ahlad-diyari minal-mu/mineena walmuslimeen, wa-inna in shaal-lahu bikum lahiqoon, nas-alul-laha lana walakumul-AAafiyah.

‘Peace be upon you all, O inhabitants of the graves, amongst the believers and the Muslims. Verily we will, Allāh willing, be united with you, we ask Allāh for well-being for us and you.’

57. Prayer said during a wind storm

(158)

Allahumma innee as-aluka khayraha wa-aAAoothu bika min sharriha.

‘O Allāh, I ask You for it’s goodness and I take refuge with You from it’s evil.’

(159)

Allahumma innee as-aluka khayraha wakhayra ma feeha, wakhayra ma orsilat bih, wa-aAAoothu bika min sharriha, washarri ma feeha washarri ma orsilat bih.

‘O Allāh, I ask You for it’s goodness, the good within it, and the good it was sent with, and I take refuge with You from it’s evil, the evil within it, and from the evil it was sent with.’

‘O Allāh, I ask You for it’s goodness, the good within it, and the good it was sent with, and I take refuge with You from it’s evil, the evil within it, and from the evil it was sent with.’

58. Supplication upon hearing thunder

(160)

When AAabdullah Ibn Az-Zubayr used to hear thunder he would stop talking and say:

Subhanal-lathee yusabbihur-raAAadu bihamdih, walmala-ikatu min kheefatih.

‘How perfect He is, (The One) Whom the thunder declares His perfection with His praise, as do the angels out of fear of Him.’

‘How perfect He is, (The One) Whom the thunder declares His perfection with His praise, as do the angels out of fear of Him.’

59. Supplication for rain

(161)

Allahummas-qina ghaythan mugheethan maree-an mureeAAan, nafiAAan, ghayra dar, AAajilan ghayra ajil.

‘O Allāh, send upon us helpful, wholesome and healthy rain, beneficial not harmful rain, now, not later.’

‘O Allāh, send upon us helpful, wholesome and healthy rain, beneficial not harmful rain, now, not later.’

(162)

Allahumma aghithna, allahumma aghithna, allahumma aghithna.

‘O Allāh, relieve us, O Allāh, relieve us, O Allāh, relieve us.’

‘O Allāh, relieve us, O Allāh, relieve us, O Allāh, relieve us.’

(163)

Allahummas-qi AAibadaka, wabaha-imak, wanshur rahmatak, wa-ahyi baladakal-mayyit.

‘O Allāh, provide water for Your servants and Your cattle, spread out Your mercy and resurrect Your dead land.’

‘O Allāh, provide water for Your servants and Your cattle, spread out Your mercy and resurrect Your dead land.’

60. Supplication said when it rains

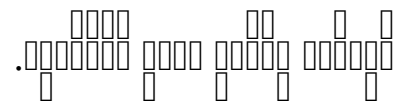
(164)



Allāhumma sayyiban nāfiAAa.
 ‘O Allāh, may it be a beneficial rain cloud.’

61. After rainfall

(165)



Muṭirna bifadlil-lāhi warahmatih.
 ‘We have been given rain by the grace and mercy of Allāh.’

62. Asking for clear skies

(166)

Allāhumma ḥawalayna wala AAalayna, allāhumma AAalal-akami waththirab, wabuṭoonil-awdiyah, wamanabitish-shajar.
 ‘O Allāh, let the rain fall around us and not upon us, O Allāh, (let it fall) on the pastures, hills, valleys and the roots of trees.’

63. Upon sighting the crescent moon

(167)

Allāhu akbar, allāhumma ahillahu AAalayna bil-amni wal-eeman, wassalamati wal-islam, wattawfeeqi lima tuhibbu watarḍa, rabbuna warabbukal-lah.
 ‘Allāh is the greatest. O Allāh, let the crescent loom above us in safety, faith, peace, and Islam, and in agreement with all that You love and pleases You. Our Lord and your Lord is Allāh.’

64. Upon breaking fast

(168)



Thahabath-thama-o wabtallatil-AAurooq, wathabatal-ajru in shaal-lah.
 ‘The thirst has gone and the veins are quenched, and reward is confirmed, if Allāh wills.’

(169)

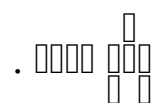
‘AAabdullah Ibn AAamr Ibn Al-AAas ؓ related that the Messenger of Allāh ؐ said: ‘Indeed the fasting person has at the time of breaking fast, a supplication which is not rejected’. Ibn Abee Mulaykah ؓ said: ‘I Heard AAabdullah Ibn AAomar say when he broke his fast’.

Allāhumma inne as-aluka birahmatikal-latee wasiAAat kulla shay, an taghfira lee.
 ‘O Allāh, I ask You by Your mercy which envelopes all things, that You forgive me.’

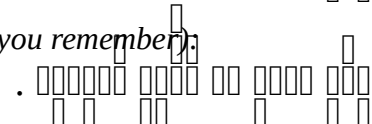
65. Supplication before eating

(170)

‘When you are about to eat, you should say:



Bismil-lah.
 ...and if you forget to say it before starting, then you should say (when you remember):



Bismil-lāhi fee awwalihi wa-ākhirih.
 'In the name of Allāh in it's beginning and end.'

(171)

'Whomever Allāh feeds, should say:

اَللّٰهُمَّ بَارِكْ لَنَا فِيْهِ وَاتَّامِنَا كَيْدًا مِنْهُ
 .اَللّٰهُمَّ بَارِكْ لَنَا فِيْهِ وَاتَّامِنَا كَيْدًا مِنْهُ

Allāhumma bārik lanā feehi wa-atAAimna khayran minh.

'O Allāh, bless it for us and feed us better than it.'

....and whomever Allāh gives milk to drink should say:

اَللّٰهُمَّ بَارِكْ لَنَا فِيْهِ وَزِدْنَا مِنْهُ
 .اَللّٰهُمَّ بَارِكْ لَنَا فِيْهِ وَزِدْنَا مِنْهُ

Allāhumma bārik lanā feehi wazidnā minh.

'O Allāh, bless it for us and give us more of it.'

66.Upon completing the meal

(172)

اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَتَمَّنَا بِهَذَا وَرَزَقَنَا مِنْ غَيْرِ هَؤُلَاءِ
 .اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَتَمَّنَا بِهَذَا وَرَزَقَنَا مِنْ غَيْرِ هَؤُلَاءِ

Alḥamdu lillāhil-lathee atAAamanee hatha warazaqaneehi min ghayri ḥawlin minnee walā quwwah.

'All praise is for Allāh who fed me this and provided it for me without any might nor power from myself.'

(173)

اَلْحَمْدُ لِلّٰهِ الْكَثِيْرُ الْكَرِيْمُ الْكَافِيْ
 .اَلْحَمْدُ لِلّٰهِ الْكَثِيْرُ الْكَرِيْمُ الْكَافِيْ

Alḥamdu lillāhi ḥamdan katheeran ṭayyiban mubārakan feeh, ghayra makfiyyin walā muwaddaAAin, walā mustaghnan AAanhu rabbunā.

'Allāh be praised with an abundant beautiful blessed praise, a never-ending praise, a praise which we will never bid farewell to and an indispensable praise, He is our Lord.'

There are other views as regards to the understanding of this supplication, from them: *Allāh be praised with an abundant beautiful blessed praise. He is The One Who is sufficient, feeds and is not fed. The One Who is longed for, along with that which is with Him and The One Who is needed, He is our Lord.'*

67.Supplication of the guest for the host

(174)

اَللّٰهُمَّ بَارِكْ لَهُمْ فِيمَا رَزَقْتَهُمْ وَارْحَمْهُمْ
 .اَللّٰهُمَّ بَارِكْ لَهُمْ فِيمَا رَزَقْتَهُمْ وَارْحَمْهُمْ

Allāhumma bārik lahum feema razaqtahum, waghfir lahum warḥamhum.

'O Allāh, bless for them, that which You have provided them, forgive them and have mercy upon them.'

68.Supplication said to one offering a drink or to one who intended to do that

(175)

اَللّٰهُمَّ اَتِّمِّمْ مَنْ اَتَمَّنَا بِهَذَا وَارْزُقْ مَنْ رَزَقَنَا مِنْهُ
 .اَللّٰهُمَّ اَتِّمِّمْ مَنْ اَتَمَّنَا بِهَذَا وَارْزُقْ مَنْ رَزَقَنَا مِنْهُ

Allāhumma atAAim man atAAamanee wasqi man saqanee.

'O Allāh, feed him who fed me, and provide with drink him who provided me with drink.'

69. Supplication said when breaking fast in someone's home

(176)

اَفْتَارَا اَيُّكُمْ سَائِمٌ وَارْزُقْ اَيُّكُمْ اَبْرَارٌ
 .اَفْتَارَا اَيُّكُمْ سَائِمٌ وَارْزُقْ اَيُّكُمْ اَبْرَارٌ

Aftara AAindakumus-sāmoon, wa-akala taAAamakumul-abrar, waṣallat AAalaykumul-mala-ikah.

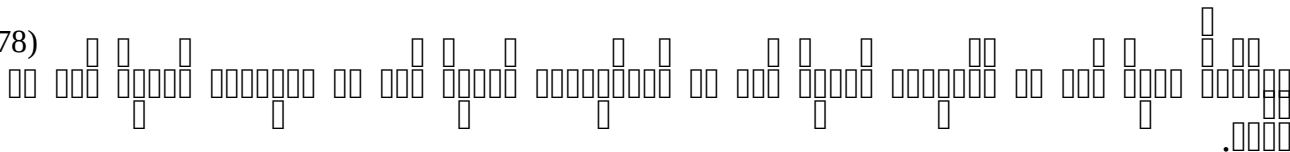
‘May the fasting break their fast in your home, and may the dutiful and pious eat your food, and may the angels send prayers upon you.’

70. Supplication said by one fasting when presented with food and does not break his fast (177)

‘If you are not invited (to a meal) then answer. If you happen to be fasting, then supplicate (for those present) and if you are not fasting, then eat.’

71. Supplication said upon seeing the early or premature fruit

(178)



Allāhumma barik lanā fee thamarina, wabarik lanā fee madeenatina, wabarik lanā fee saAAaina wabarik lanā fee muddina.

‘O Allāh, bless our fruit for us, bless our town for us, bless our saAA for us and bless our *mudd* for us.’

A saAA is equivalent to four *mudds* and a *mudd* is equivalent to a dry measure of an average man’s two palms.

72. Supplication said upon sneezing

(179)

‘When one of you sneezes he should say:

Alhamdu lillāh.

‘All praise if for Allāh.’

...and his brother or companion should say to him:

Yarhamukal-lāh.

‘May Allāh have mercy upon you.’

...and he (i.e. the one who sneezed) replies back to him:

Yahdeekumul-lāhu wayuslihu balakum.

‘May Allāh guide you and rectify your condition.’

73. Supplication said to the newlywed

(180)



Barakal-lāhu lak, wabaraka AAalayk, wajamaAAa baynakuma fee khayr.

‘May Allāh bless for you (your spouse) and bless you, and may He unite both of you in goodness.’

74. The groom’s supplication on the wedding night or when buying an animal

(181)

when you marry a woman or buy a maidservant, you should say:



Allāhumma innee as-aluka khayraha wakhayra ma jabaltaha AAalayh, wa-aAAaoothu bika min sharriha washarri ma jabaltaha AAalayh.

...and if you buy a camel, then you should take hold of it's hump and say likewise.'

(182)

chaytan xajiangnibish chaytana ma razagtana

‘In the name of Allāh. O Allāh, keep the devil away from us and keep the devil away from what you have blessed us with.’

(183)

‘I take refuge with Allah from the accursed devil.’

This supplication is to be said to one's self, not directly to the one in trial or tribulation.

(184)

‘All praise is for Allāh Who saved me from that which He tested you with and Who most certainly favoured me over much of His creation.’

(185)

‘O my Lord, forgive me and turn towards me (to accept my repentance). Verily You are The Oft-Returning. The Oft-Forgiving.’

(186)

...expiation of sins said at the conclusion of a sitting or gathering...etc

‘How perfect You are O Allāh, and I praise You. I bear witness that None has the right to be worshipped except You. I seek Your forgiveness and turn to You in repentance.’

(187)

38

always conclude it with these words. He said: Yes, whoever speaks good, it (i.e. the supplication) will be a seal for that goodness and whoever speaks ill, it will be an atonement for him.

Subhanaka wabihamdik, la ilaha illa anta astaghfiruka wa-atoobu ilayk.

‘How perfect You are and I praise You. None has the right to be worshipped except You, I seek Your forgiveness and turn in repentance to You.’

80. Returning a supplication of forgiveness

(188)

‘AAabdullah Ibn Sarjis ؓ said: ‘I went to see the Prophet ﷺ and ate from his food and then said to him:

Ghafaral-lahu laka ya rasoolal-lah.

‘May Allah forgive you, O Messenger of Allah.’

...he ؓ replied:

wa-lak

‘and you.’

81. Supplication said to one who does you a favour

(189)

‘If someone does you a favour and you say:

Jazakal-lahu khayran.

‘May Allah reward you with goodness.’

...then you have indeed excelled in praising him.’

82. Protection from the Dajjal

Dajjal: among the great signs of the last hour and the greatest trials to befall mankind, which every Prophet has warned about. Most of mankind will follow him. He will appear from Ashbahan, Iran at the time when Muslims will conquer Constantinople. He will be given special powers and will make the truth seem false and vice versa. He will claim to be righteous and then he will claim prophet-hood and finally, divinity. From his features is that he will be blind in his right eye which is a definite proof that contradicts his claim to be Allah as it is a sign of imperfection. The word Kafir will be written between his eyes which every believer, literate or illiterate will recognise.

(190)

‘Whoever memorises the first ten verses of soorat Al-Kahf will be protected from Dajjal.’

One should also seek refuge with Allah from the tribulations of the Dajjal after the last tashahhud in prayer.(Refer to supplications #55 & #56)

83. Supplication said to one who pronounces his love for you, for Allah’s sake

(191)

Ahabbakal-lathee ahabbtanee lah.

‘May He, for whom you have loved me, love you.’

84. Supplication said to one who has offered you some of his wealth

(192)

Barakal-lahu laka fee ahlika wamalik.
 'May Allah bless for you, your family and wealth.'

85. Supplication said to the debtor when his debt is settled

(193)

Barakal-lahu laka fee ahlika wamalik, innama jaza-os-salafil-hamdu wal-ada/.

Barakal-lahu laka fee ahlika wamalik, innama jaza-os-salafil-hamdu wal-ada/.
 'May Allah bless for you, your family and wealth. Surely commendation and payment are the reward for a loan.'

86. Supplication for fear of shirk

shirk: to associate others with Allah in those things which are specific to Him. This can occur in (1) belief, e.g. to believe that other than Allah has the power to benefit or harm, (2) speech, e.g. to swear by other than Allah and (3) action, e.g. to bow or prostrate to other than Allah.

(194)

Allahumma innee aAAoothu bika an oshrika bika wa-ana aAAalam, wa-astaghfiruka lima la aAAalam.

Allahumma innee aAAoothu bika an oshrika bika wa-ana aAAalam, wa-astaghfiruka lima la aAAalam.
 'O Allah, I take refuge in You lest I should commit *shirk* with You knowingly and I seek Your forgiveness for what I do unknowingly.'

87. Returning a supplication after having bestowed a gift or charity upon someone

(195)

AAqishah reported that the Messenger of Allah ﷺ was given a sheep and he ordered for it's distribution. When the servant would come back (from distributing it), AAqishah would ask: 'What did they say?', he replied: They would supplicate:

Barakal-lahu feekum.

Barakal-lahu feekum.
 'May Allah bless you all.'

...AAqishah would then say:

Wafeehim barakal-lah.

Wafeehim barakal-lah.
 'and may Allah bless them.'

...we return their supplication in a similar way and our reward remains with us.

88. Forbiddance of ascribing things to omens

This supplication is used whenever one initially thinks a casual event or occurrence to foretell good or evil, using it as a basis to determine which action he should undertake, but he then denounces such a link, relies on Allah and then says this supplication as an expiation for this act, since it falls under the category of *shirk*.

(196)

Allahumma la tayra illa tayruk, wala khayra illa khayruk, wala ilaha ghayruk.

Allahumma la tayra illa tayruk, wala khayra illa khayruk, wala ilaha ghayruk.
 'O Allah, there is no omen but there is reliance on You, there is no good except Your good and none has the right to be worshipped except You.'

89. Supplication said when mounting an animal or any means of transport

(197)

Bismil-lah, walhamdu lillah, subhanal-latheeh sakhkhara lana hatha wama kunna lahu muqrineen,
 wainna ila rabbina lamunqaliboon, alhamdu lillah, alhamdu lillah, alhamdu lillah, Allahu akbar,
 Allahu akbar, Allahu akbar, subhanakal-lahumma innee thalamtu nafsee faghfir lee fainnahu la
 yaghfiruth-thunooba illa ant.

Bismil-lah, walhamdu lillah, subhanal-latheeh sakhkhara lana hatha wama kunna lahu muqrineen,
 wainna ila rabbina lamunqaliboon, alhamdu lillah, alhamdu lillah, alhamdu lillah, Allahu akbar,
 Allahu akbar, Allahu akbar, subhanakal-lahumma innee thalamtu nafsee faghfir lee fainnahu la
 yaghfiruth-thunooba illa ant.

‘In the name of Allah and all praise is for Allah. How perfect He is, the One Who has placed this
 (transport) at our service and we ourselves would not have been capable of that, and to our Lord is
 our final destiny. All praise is for Allah, All praise is for Allah, All praise is for Allah, Allah is the
 greatest, Allah is the greatest, Allah is the greatest. How perfect You are, O Allah, verily I have
 wronged my soul, so forgive me, for surely none can forgive sins except You.’

90. Supplication for travel

(198)

Allahu akbar, Allahu akbar, Allahu akbar, subhanal-latheeh sakhkhara lana hatha wama kunna lahu
 muqrineen, wa-inna ila rabbina lamunqaliboon, allahumma inna nas-aluka fee safarina hatha
 albirra wattaqwa, wamin al-AAamali ma tarda, allahumma hawwin AAalayna safarana hatha,
 watwi AAanna buAADah, allahumma antas-sahibu fis-safar, walkhaleefatu fil-ahl, allahumma
 innee aAAoothu bika min waAAatha-is-safar, waka-abatil-manthar, wasoo-il-munqalabi fil-mali
 wal-ahl.

Allahu akbar, Allahu akbar, Allahu akbar, subhanal-latheeh sakhkhara lana hatha wama kunna lahu
 muqrineen, wa-inna ila rabbina lamunqaliboon, allahumma inna nas-aluka fee safarina hatha
 albirra wattaqwa, wamin al-AAamali ma tarda, allahumma hawwin AAalayna safarana hatha,
 watwi AAanna buAADah, allahumma antas-sahibu fis-safar, walkhaleefatu fil-ahl, allahumma
 innee aAAoothu bika min waAAatha-is-safar, waka-abatil-manthar, wasoo-il-munqalabi fil-mali
 wal-ahl.

‘Allah is the greatest, Allah is the greatest, Allah is the greatest, How perfect He is, The One Who
 has placed this (transport) at our service, and we ourselves would not have been capable of that,
 and to our Lord is our final destiny. O Allah, we ask You for *birr* and *taqwa* in this journey of
 ours, and we ask You for deeds which please You. O Allah, facilitate our journey and let us cover
 it’s distance quickly. O Allah, You are The Companion on the journey and The Successor over the
 family, O Allah, I take refuge with You from the difficulties of travel, from having a change of
 hearts and being in a bad predicament, and I take refuge in You from an ill fated outcome with
 wealth and family.’

birr and *taqwa*: two comprehensive terms which individually, refer to all good actions and
 obedience i.e. performing the commanded actions and avoiding the prohibited actions. When
 combined together, *birr* refers to doing those actions which have been commanded and *taqwa*
 refers to avoiding those actions which have been prohibited.

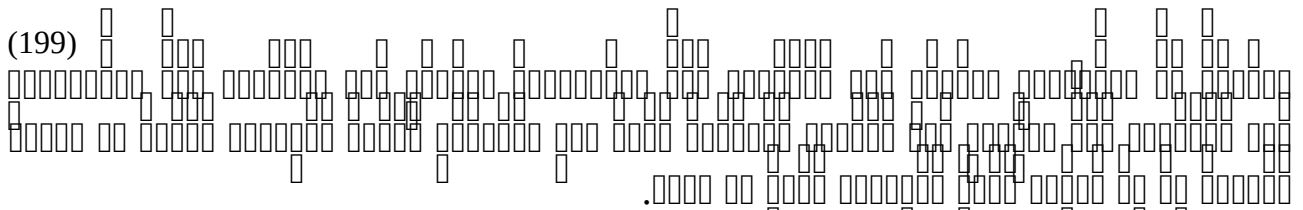
A successor: one who succeeds another due to the latter’s absence or death. This is the correct
 meaning of the word *khaleefah*; thus, it is incorrect to believe that Adam is the *khaleefah*
 (*vicegerent*, as is commonly translated) of Allah on earth because Allah is never absent, and will
 never die. This supplication proves the correct understanding of this term and shows that Allah
 succeeds us and guards whom we leave behind when we die or are absent.

...upon returning the same supplication is recited with the following addition:

Ayiboona, ta-iboona, AAabidoona, lirabbina hamidoon.

‘We return, repent, worship and praise our Lord.’

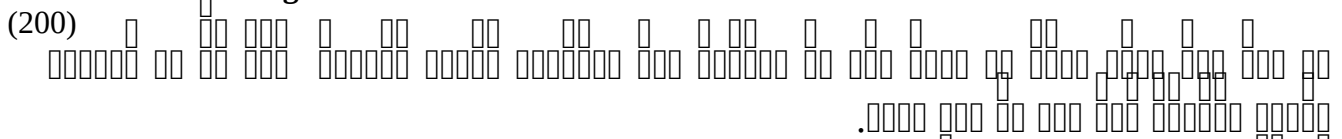
91. Supplication upon entering a town or village...etc

(199) 

Allahumma rabbas-samawatis-sabAAi wama athlaln, warabbal-aradeenas-sabAAi wama aqlaln, warabbash-shayateeni wama adlaln, warabbar-riyahi wama tharayn, as-aluka khayra hathihil-qaryah, wakhayra ahlihā wakhayra mā feeḥa, wa-aAAoothu bika min sharriḥa washarri ahliḥa, washarri mā feeḥa.

‘O Allāh, Lord of the seven heavens and all that they envelop, Lord of the seven earths and all that they carry, Lord of the devils and all whom they misguide, Lord of the winds and all whom they whisk away. I ask You for the goodness of this village, the goodness of its inhabitants and for all the goodness found within it and I take refuge with You from the evil of this village, the evil of its inhabitants and from all the evil found within it.’

92. When entering the market

(200) 

La ilaha illal-lah, waḥdahu la shareeka lah, laḥul-mulku walahul-ḥamd, yuhyee wayumeetu wahuwa ḥayyun la yamoot, biyadihil-khayru wahuwa AAala kulli shayin qadeer.

‘None has the right to be worshipped except Allāh, alone, without partner, to Him belongs all sovereignty and praise. He gives life and causes death, and He is living and does not die. In His hand is all good and He is over all things, omnipotent.’

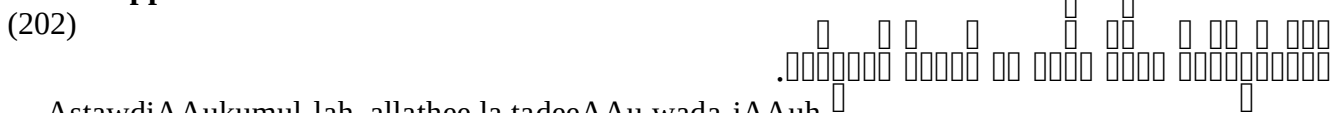
93. Supplication for when the mounted animal (or mean of transport) stumbles

(201) 

Bismil-lah.

‘In the name of Allāh.’

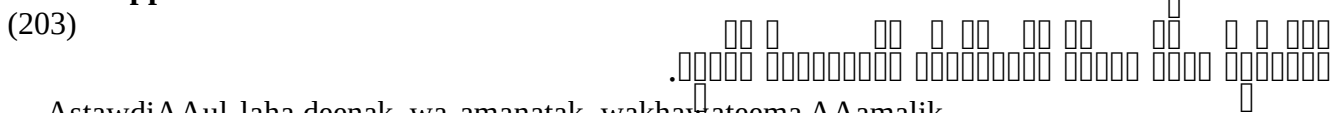
94. Supplication of the traveller for the resident

(202) 

AstawdiAAukumul-lah, allathee la tadeeAAau wada-iAAauh.

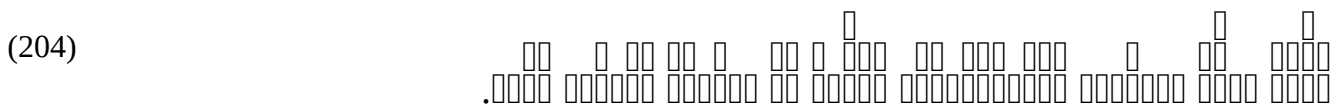
‘I place you in the trust of Allāh, whose trust is never misplaced.’

95. Supplication of the resident for the traveller

(203) 

AstawdiAAul-laha deenak, wa-amanatak, wakhawateema AAamalik.

‘I place your religion, your faithfulness and the ends of your deeds in the trust of Allāh.’

(204) 

Zawwadakal-lahut-taqwa, waghafara thanbak, wayassara lakal-khayra ḥaythuma kunt.

‘May Allāh endow you with taqwa, forgive your sins and facilitate all good for you, wherever you be.’

taqwa: a comprehensive term which refers to all good actions and obedience i.e. performing the commanded actions and avoiding the prohibited actions.

96. Remembrance while ascending or descending

Jabir ؓ said: While ascending, we would say:

...and when descending, we would say:

Age Group	Number of People
10-14	10
15-19	15
20-24	20
25-29	15
30-34	10
35-39	5
40-44	5
45-49	10
50-54	15
55-59	20
60-64	15
65-69	10
70-74	5
75-79	5
80-84	10
85-89	15
90-94	20
95-99	15

‘How perfect Allah is.’

(206)

06)

‘May a witness, be witness to our praise of Allāh for His favours and bounties upon us. Our Lord, protect us, show favour on us and deliver us from every evil. I take refuge in Allāh from the fire.’

(207)

07) aAAoothu bikalimatil-lahit-tammati min sharri ma khalaaq.

‘I take refuge in Allah’s perfect words from the evil that He has created.’

(208)

Ibn AAumar ؓ reported that the Messenger of Allāh ﷺ on return from a battle or from performing the pilgrimage would say at every high point:

and then he would say:

[illegible]

‘None has the right to be worshipped except Allāh, alone, without partner. To Him belongs all sovereignty and praise, and He is over all things omnipotent. We return, repent, worship and praise our Lord. Allāh fulfilled His promise, aided His Servant, and single-handedly defeated the allies.’

(209)

When he used to receive pleasant news, he would say:

ay:

...and upon receiving displeasing news, he would say:

‘All Praise is for Allah in all circumstances.’

101. Excellence of sending prayers upon the Prophet ﷺ

(210)

The Prophet ﷺ said: 'Whoever sends a prayer upon me, Allāh sends ten upon him.'

(211)

He ﷺ also said: 'Do not take my grave as a place of habitual ceremony. Send prayers upon me, for verily your prayers reach me wherever you are.'

(212)

He ﷺ also said: 'A miser is one whom when I am mentioned to him, fails to send prayers upon me.'

102. Excellence of spreading the Islamic greeting

(213)

The Messenger of Allāh ﷺ said: 'You shall not enter paradise until you believe, and you shall not believe until you love one another. Shall I not inform you of something, if you were to act upon it, you will indeed achieve mutual love for one another? Spread the greeting amongst yourselves.'

(214)

AAammār ﷺ said: 'Three characteristics, whoever combines them, has completed his faith: to be just, to spread greetings to all people and to spend (charitably) out of the little you have.'

(215)

'AAabdullāh Ibn AAamr ﷺ reported that a man asked the Prophet ﷺ: 'Which Islām is the best?'. He ﷺ replied: Feed (the poor), and greet those whom you know as well as those whom you do not.'

103. Supplication said upon hearing a rooster crow or the braying of an ass

(216)

'If you hear the crow of a rooster, ask Allāh for his bounty for it has seen an angel and if you hear the braying of an ass, seek refuge in Allāh for it has seen a devil.'

104. Supplication upon hearing the barking of dogs at night

(217)

'If you hear the barking of dogs or the braying of asses at night, seek refuge in Allāh for they see what you do not.'

105. Supplication said for one you have insulted

(218)

Allāhumma fa-ayyuma mu/minin sababtuhu fajAAal thalika lahu qurbatan ilayka yawmal-qiyamah.

'O Allāh, to any believer whom I have insulted, let that be cause to draw him near to You on the Day of Resurrection.'

106. The etiquette of praising a fellow Muslim

(219)

He ﷺ said: 'If anyone of you is impelled to praise his brother, then he should say: 'I deem so-and-so to be...and Allāh is his reckoner...and I don't praise anyone, putting it (i.e. my praising) forward, in front of Allāh's commendation, however I assume him so and so'...if he knows that of him.'

107. Supplication said between the Yemeni corner and the black stone (at the KaAAbah)

(220)

The Prophet ﷺ used to say between the Yemeni corner and the black stone:

Rabbana atina fee alddunya hasanatan wafee al-akhirati hasanatan waqina AAathaba alnnar

[Al-Baqarah: 201]

'O our Lord, grant us the best in this life and the best in the next life, and protect us from the punishment of the Fire.'

108. Supplication said when at Mount Safa & Mount Marwah

(221)

Jābir ﷺ said when describing the Prophet's ﷺ pilgrimage: '...and when he approached mount Safa he recited:

□ Innas-safa wa-almarwata min shaAAa-iri Allah□

أَبَدًا بِمَا بَدَأَ اللَّهُ بِهِ.

Abda-o bima badaal-lahu bih.

‘Indeed Safa and Marwah are from the places of worship of Allah...

‘I begin with what Allāh began with.’

...so he started with Safa and climbed it until he could see the Kaaba. Then he faced it and said:

[illegible]

Allāhu akbar, Allāhu akbar, Allāhu akbar.

‘Allāh is the greatest, Allāh is the greatest, Allāh is the greatest.’

...and then he would say the following three times making a supplication (one should make a personal supplication) after each time:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ أَتَجَرَّ وَعُذَّةٌ، وَنَصْرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ.

La ilāha illal-lāhu waḥdahu lā shareeka lah, lahul-mulku walahul-ḥamd, wahuwa AAalā kulli shayin qadeer, lā ilāha illal-lāhu waḥdah, anjaza waAAadah, wanaṣara AAabdah, wahazamal -ahzaba waḥdah.

‘None has the right to be worshipped except Allāh, alone, without partner. To Him belongs all sovereignty and praise and He is over all things amnipotent. None has the right to be worshipped except Allāh alone. He fulfilled His promise, aided His Servant and single-handedly defeated the allies.’

...he ¶ would repeat this action at Marwah.

109. The Day of AAarafah

(222)

'The best of supplications is the supplication on the day of AArarafah and the best which I and the Prophets before me have said (is):

Prophets before me have said (is):
لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

La ilāha illal-lāhu waḥdahu lā shareeka lah, lahul-mulku walahul-ḥamd, wahuwa AAalā kulli shayin qadeer.

‘None has the right to be worshipped except Allāh, alone, without partner. To Him belongs all praise and sovereignty and He is over all things omnipotent.’

110. At the Sacred Site (Al-MashAAar Al-Haram)

(223)

Jabir   said: ‘He   rode Al-Qaṣwā until he reached Al-MashAAar Al-Ḥarām, he then faced the qiblah, supplicated to Allāh, and extolled His greatness and oneness. He stood until the sun shone but left before it rose.’

Al-Qaswa: The name of the Prophet's ﷺ camel.

111. When throwing each pebble at the Jamarat

i.e. Stoning the three areas at Mina during Hajj.

(224)

Every time the Prophet ﷺ threw a pebble at any of the three jamarat, he would say:

Allahu akbar.

‘Allah is the greatest’

...on completion of the first jamarah, he advanced a little, stood facing the qiblah, raised his hands and supplicated. He also did this after the second jamarah but not the third.'

112. At the black stone

(225)

'The Prophet ﷺ circled the Ka'bah on a camel, every time he reached the black stone he would point to it with his staff and say:

اللَّهُ أَكْبَرُ
اللَّهُ أَكْبَرُ

Allahu akbar

'Allah is the greatest'

113. Supplication made against an enemy

(226)

اللَّهُمَّ مَنْزِلَ الْكِتَابِ، سَرَّعِ أَلْحِسَابِ، اهْزِمِ الْأَحْزَابِ، اللَّهُمَّاهِ زِمْنُهُمْ وَزَالِزِلْهُمْ.

Allahumma munzil-kitab, sareeAAal-hisab, ihzimil-ahzab, Allahummah-zimhum wazalzilhum.

'O Allah, Revealer of the Book, Swift at reckoning, defeat the confederates. O Allah, defeat them and convulse them.'

114. What to say when in fear of a people

(227)

اللَّهُمَّ فَتْنِهِمْ بِمَا شِئْتَ.

Allahummak-fineehim bima shi/t.

'O Allah, protect me from them with what You choose.'

115. What to say at times of amazement and delight

(228)

سُبْحَانَ اللَّهِ!

Subhanal-lah!.

'How perfect Allah is.'

(229)

اللَّهُ أَكْبَرُ

Allahu akbar.

'Allah is the greatest.'

116. What to do upon receiving pleasant news

(230)

The Prophet ﷺ would prostrate in gratitude to Allah ﷻ upon receiving news which pleased him or which caused pleasure.

117. What to say and do when feeling some pain in the body

(231)

'Place your hand at the site of the pain and say:

(بِسْمِ اللَّهِ) اللَّهُمَّ إِنِّي أَسْأَلُكَ بِكَرَمِكَ

Bismil-lah (three times)

'In the name of Allah' (three times)

...the supplicate seven times:

(بِسْمِ اللَّهِ) اللَّهُمَّ إِنِّي أَسْأَلُكَ بِكَرَمِكَ

aAAoothu billahi waqudratih min sharri ma ajidu wa-ohathir. (seven times).

'I take refuge in Allah and within His omnipotence from the evil that I feel and am wary of.'

(seven times)

118. What to say when in fear of afflicting something or someone with one's eye

The Evil Eye: To look at something and be impressed with it, causing harm to befall it. This "looking" may or may not involve jealousy, and can occur unintentionally, indeed be part of a person's nature! A person can even inflict harm on himself.

From the supplications for the protection against the Evil Eye:

اللَّهُمَّ بَارِكْ أَلَيْهِ.

Allahumma barik AAalayh.

'O Allah, send blessing upon him.'

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُوْلُهُ

Ma shaal-lah, la quwwata illa billah.

‘(this is) that which Allāh has willed, there is no power except with Allāh.’

(232)

‘If you see something from your brother, yourself or wealth which you find impressing, then invoke blessings for it, for the evil eye is indeed true’.

119. Etiquette of retiring for the night

(233)

‘When night falls (i.e. Al-Maghrib), restrain your children (from going out) because at such time the devils spread about. After a period of time has passed, let them be. Shut your doors and mention Allāh’s name, for verily the devil does not open a shut door, tie up your water-skins and mention Allāh’s name, cover your vessels with anything and mention Allāh’s name and put out your lamps.’

120. The Talbiyah

(234)

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنِّعَمَ وَالْمُلْكَ لَكَ

Labbaykal-lāhumma labbayk, labbayka la shareeka laka labbayk, innal-hamda wanniAAamata laka walmulk, la shareeka lak.

‘Here I am O Allāh, (in response to Your call), here I am. Here I am, You have no partner, here I am. Verily all praise, grace and sovereignty belong to You. You have no partner.’

121. What to say when startled

(235)

لَا إِلَهَ إِلَّا اللَّهُ

La ilaha illal-lah.

‘None has the right to be worshipped except Allāh.’

122. What is said to a Kafir when he sneezes

(236)

يَا هْدِيْكَمُ وَيُصْلِحْ بَالَكُمْ

Yahdeekum wayuslihu balakum.

‘May Allāh guide you and rectify your condition.’

123. Returning a greeting to a Kafir

(237)

‘When the people of the Book greet you, reply by saying:

وَاٰلَايْكُمْ

WaAAalaykum.

‘And upon you.’

124. When insulted while fasting

(238)

اِنَّنِيْ فَاصِيْمٌ

Innee sa-im, innee sa-im.

‘I am fasting, I am fasting.’

125. When slaughtering or offering a sacrifice

(239)

بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ، اللَّهُمَّ مِّنْكَ وَافَاكَ، اللَّهُمَّ تَقَبَّلْ مِنِّيْ

Bismil-lāh wallāhu akbar, allāhumma minka wafak, allāhumma taqabbal minnee.

‘In the name of Allāh, and Allāh is the greatest. O Allāh, (it is) from You and belongs to You, O Allāh, accept this from me.’

126. What is said to ward off the deception of the Obstinate Shaytans

(240)

aAAoothu bikalimatil-lahit-tammāt, allatee la yujawizuhunna barrun wala fajir min sharri mā
 khalaq, wabarāa wathāraa, wamin sharri mā yanzilu minas-samā/, wamin sharri mā yaAAaruju
 feeḥa, wamin sharri mā thāraa fil-ard, wamin sharri mā yakhruju minhā, wamin sharri fitnanil-
 layli wannahar, wamin sharri kulli tariqin illa tariqan yatruqu bikhayrin ya Raḥman.

‘I take refuge within Allāh’s perfect words which no righteous or unrighteous person can transgress, from all the evil that He has created, made and originated. (I take refuge) from the evil that descends from the sky and the evil that rises up to it. (I take refuge) from the evil that is spread on Earth and the evil that springs from her, and I take refuge from the evil of the tribulations of night and day, and the evil of one who visits at night except the one who brings good, O Merciful One.’

127. Seeking forgiveness and repentance

(241)

‘The Messenger of Allāh ﷺ said: ‘By Allāh, I seek forgiveness and repent to Allāh, more than seventy times a day.’

(242)

He ﷺ also said: ‘O People, Repent! Verily I repent to Allāh, a hundred times a day.’

(243)

He ﷺ also said: ‘Whoever says:

.astaghfirul-lāḥal-lathee la ilāha illa huwal-ḥayyul-qayyoomu wa-atoobu ilayh.

Astaghfirul-lāḥal-lathee la ilāha illa huwal-ḥayyul-qayyoomu wa-atoobu ilayh.

‘I seek Allāh’s forgiveness, besides whom, none has the right to be worshipped except He, The Ever Living, The Self-Subsisting and Supporter of all, and I turn to Him in repentance.’

...Allāh would forgive him even if he was one who fled during the advance of an army.’

(244)

He ﷺ said: ‘The nearest the Lord comes to His servant is in the middle of the night, so if you are able to be of those who remember Allāh at that time, then be so.’

(245)

He ﷺ also said: ‘The nearest a servant is to his Lord is when he is prostrating, so supplicate much therein.’

(246)

He ﷺ also said: ‘verily my heart becomes preoccupied, and verily I seek Allāh’s forgiveness a hundred times a day.’

preoccupied: i.e. in a state of ‘forgetfulness’. The Prophet ﷺ always used to increase in his remembrance of his Lord, in attaining a nearness to Allāh and having consciousness of Allāh to the extent that if this intensity lessened in anyway, he would regard it as a sin and would then race to seek forgiveness from Allāh.

128. Excellence of remembrance and glorification of Allāh

(247)

Abu Hurayrah ﷺ reported that the Messenger of Allāh ﷺ said: ‘Whoever says:

.(astaghfirul-lāḥal-lathee la ilāha illa huwal-ḥayyul-qayyoomu wa-atoobu ilayh)

La ilaha illal-lahu wahdahu la shareeka lah, lahul-mulku walahul-hamd, wahuwa AAala kulli shayin qadeer.(one hundred times)

‘None has the right to be worshipped except Allah, alone, without partner. To Him belongs all sovereignty and praise and He is over all things omnipotent.’

...a hundred times during the day, has the reward of freeing ten slaves, a hundred good deeds are recorded for him and a hundred bad deeds are wiped away and he has gained refuge from the devil that day until evening and none shall come with anything better except someone who has done more.’

(248)

‘Whoever says:

(Subhanal-lahi wabihamdih. (one hundred times daily)

Subhanal-lahi wabihamdih. (one hundred times daily)

‘How perfect Allah is and I praise Him.’

...a hundred times during the day, his sins are wiped away, even if they are like the foam of the sea.’

(249)

Abu Hurayrah ؓ reported that the Messenger of Allah ؐ said: ‘Whoever says at morning and evening time:

(Subhanal-lahi wabihamdih. (at morning & evening time)

Subhanal-lahi wabihamdih. (at morning & evening time)

‘How perfect Allah is and I praise Him.’

...one hundred times, none shall come on the Day of Resurrection with anything better except someone who has said the same or even more.’

morning: after prayer until the sunrises, evening: after AAasr prayer until the sunsets, however some scholars say: after the sunsets and onwards.

(250)

Aboo Ayyoob Al-Ansaree ؓ related that The Prophet ؐ said: ‘Whoever says:

(La ilaha illal-lahu wahdahu la shareeka lah, lahul-mulku walahul-hamd, wahuwa AAala kulli shayin qadeer.

La ilaha illal-lahu wahdahu la shareeka lah, lahul-mulku walahul-hamd, wahuwa AAala kulli shayin qadeer.

‘None has the right to be worshipped except Allah, alone, without partener. To Him belongs all sovereignty and praise and He is over all things omnipotent.’

.....ten times is like one who has freed four souls from among the children of IsmaAAeel.’

(251)

Aboo Hurayrah ؓ reported that the Messenger of Allah ؐ said: ‘(There are) Two words, (which are) light on the tongue, heavy on the Scale and beloved to The Most Gracious,

(Subhanal-lahi wabihamdih, wasubhanal-lahil-AAatheem.

Subhanal-lahi wabihamdih, wasubhanal-lahil-AAatheem.

‘How perfect Allah is and I praise Him. How perfect Allah is, The Supreme.’

(252)

Aboo Hurayrah ؓ reported that the Messenger of Allah ؐ said: ‘Saying:

(Subhanal-lah, walhamdu lillah, la ilaha illal-lah wallahu akbar.

Subhanal-lah, walhamdu lillah, la ilaha illal-lah wallahu akbar.

‘How perfect Allah is, and all praise is for Allah. None has the right to be worshipped except Allah, and Allah is the greatest.’

..... is more beloved to me than everything the sun has risen over.’

(253)

Sa’d ؓ said: ‘We were sitting with the Messenger of Allah ؐ, and he said: ‘Are any of you unable to gain a thousand good deeds each day?’ Somebody then asked him ؓ : How does one achieve a thousand good deeds? He replied: ‘He should say:

(La ilaha illal-lahu wahdahu la shareeka lah, lahul-mulku walahul-hamd, wahuwa AAala kulli shayin qadeer.

Subhanal-lah.

‘How perfect Allah is.’

....one hundred times, for a thousand good deeds are recorded for him or a thousand bad deeds are wiped away.’

(254)

Jabir ؓ related that the Prophet ﷺ said: ‘Whoever says:

Subhanal-lahil-AAatheemi wabihamdih.

Subhanal-lahil-AAatheemi wabihamdih.

‘How perfect Allah is . The Supreme, and I praise Him.’

.....a palm tree is planted for him in paradise.’

(255)

‘AAabdullah Ibn Qays ؓ related that the Prophet ﷺ said to him: ‘O ‘AAabdullah Ibn Qays, shall I not inform you of a treasure from the treasures of paradise?’ He ؓ then said: ‘Say:

La hawla wala quwwata illa billah.

La hawla wala quwwata illa billah.

‘There is no might nor power except with Allah.’

(256)

‘the most beloved words to Allah are four:

Subhanal-lah, walhamdu lillah, wala ilaha illal-lah, wallahu akbar.

Subhanal-lah, walhamdu lillah, wala ilaha illal-lah, wallahu akbar.

‘How perfect Allah is, all praise is for Allah. None has the right to be worshipped except Allah and Allah is the greatest.’

....it does not matter which of them you start with.’

(257)

SaAd Ibn Abee Waqqas ؓ narrated that a man came to the Messenger of Allah ﷺ and said to him: ‘Teach me something which I should say?’ He said: ‘Say:

La ilaha illal-lah, wahdahu la shareeka lah, Allahu akbaru kabeera, walhamdu lillahi katheera, subhanal-lahi rabbil-AAalameen, la hawla wala quwwata illa billahil-AAazezil-hakeem.

La ilaha illal-lah, wahdahu la shareeka lah, Allahu akbaru kabeera, walhamdu lillahi katheera, subhanal-lahi rabbil-AAalameen, la hawla wala quwwata illa billahil-AAazezil-hakeem.

‘None has the right to be worshipped except Allah, alone without partener. Allah is most great and much praise is for Allah. How perfect Allah is, Lord of the worlds. There is no might nor power except with Allah, The Exalted in might, The Wise.’

...the man then said: ‘These are for my Lord, and what is for me?’ He ؓ replied:

‘Say:

Allahummagh-fir lee, warhamnee, wahdinee, warzuqnee.

Allahummagh-fir lee, warhamnee, wahdinee, warzuqnee.

‘O Allah, forgive me, have mercy upon me, guide me and grant me sustenance.’

(258)

Tariq Al-AshjaAAee ؓ said: ‘When someone would embrace Islam, the Prophet ﷺ would teach him how to perform prayer and then order him to supplicate with the following words:

Allahummagh-fir lee, warhamnee, wahdinee, waAAafinee warzuqnee.

Allahummagh-fir lee, warhamnee, wahdinee, waAAafinee warzuqnee.

‘O Allah, forgive me, have mercy upon me, guide me, give me health and grant me sustenance.’

(259)

Jabir Ibn ‘AAabdullah ؓ related that the Messenger of Allah ﷺ said: ‘Verily, the best supplication is:

Alhamdu lillah

Alhamdu lillah

‘All praise is for Allāh.’

...and indeed, the best form of remembrance is:



La ilāha illal-lāh.

‘None has the right to be worshipped except Allāh.’

(260)

‘The everlasting righteous deeds:



Subhānal-lāh, walḥamdu lillāh, la ilāha illal-lāh, wallāhu akbar, wala ḥawla wala quwwata illa billāh.

‘How perfect Allāh is, and all praise is for Allāh. None has the right to be worshipped except Allāh, and Allāh is the greatest. There is no might nor power except with Allāh.’

129. How the prophet ﷺ made tasbeeh

Tasbeeh, it means here, to say:

Subhānal-lāh, alḥamdu lillāh, Allāhu akbar.

(261)

‘AAabdullāh Ibn AAamr ؓ said: ‘I saw the prophet ﷺ make tasbeeh with his right hand.’

***O Allāh, send peace and blessings upon our Prophet Muḥammad,
his companions, and his family and all those who follow them in
righteousness till the Day of Reckoning.
Ameen.***